THE

MISSIONARY HERALD.

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WE announce this month the sailing of Dr. J. P. Jones and wife, on their return to Madura after a furlough in this country. Dr. Jones is at the head of the theological school of the Madura Mission, located at Pasumalai, and his return to the post will be welcomed with great gladness both by his associates and the native churches. We are glad to give on the cover of this number a photo-engraving, showing Dr. Jones and the native instructors who aid him in the Theological Seminary. Seated next to Dr. Jones is the venerable Rev. Albert Barnes, long a pastor and teacher, and seated beyond him is Pastor Kingsbury, one of the faithful colaborers.

The Pasumalai Seminary.

THE American Board has just issued the striking sermon of Dr. Hillis, preached at the Annual Meeting at Oberlin, on "The Self-Propagating Power of Christianity." We have also in leaflet form the address of Rev. Dr. W. H. Davis, given at the same meeting, on "Three of our Problems," touching directly upon matters which the Prudential Committee desires to have brought specially to the attention of pastors and churches; also, in the same form, the thoughtful address of Mr. John R. Mott, entitled "The Enlargement of the Native Arm of the Service Essential to the Highest Success of Missions." The American Board's Almanac of Missions for 1903 is now ready, full of matter of interest and value, making it the best Almanac for our Christian homes. See advertising pages for terms.

New Missionary Literature.

WE are glad to report that at last direct communication has been opened from Bailundu and interior stations in West Africa by the old route to Benguella. Mr. and Mrs. Fay and Miss Campbell and Miss Arnoldi arrived at Benguella October 19, and on the same evening mail-carriers arrived there from Bailundu. The blockade now seems to be removed, and it was expected that carriers would come down to take the missionaries into the interior. The reports from the interior stations are cheering; schools are crowded, and the work of building is being pushed forward. During the troubles the Christians behaved bravely, and it appears that no harm was done to the mission stations, though native villages near to Bailundu were burned. Cordial relations are said to exist between the missionaries and the Portuguese officials, and the present commandant is acting wisely and generously toward the natives. By the timely arrival of Mr. Fay at Benguella a large quantity of goods designed for

From West Africa.

the interior stations were saved when there was danger of losing them through the failure of the commercial house to which they were consigned. Good report is given as to the health of all the members of the mission, and they write hopefully concerning their work. See the communication from Mr. Currie among the Letters from the Missions.

The Earthquake in Guam.

THE newspapers have already reported a severe earthquake at Guam on September 22, and a letter from Mr. Price gives some particulars of interest. The mission house is practically on solid rock, and so did not suffer materially, but the water tanks, which were elevated — one four, and another ten, feet — were torn down, carrying everything with them. A bookcase was overturned, and lamps upset, and many other things were broken. In the town the devastation was much more serious. The tile roofs of a stone house fell like ripe nuts from trees. The terrified people ran from their houses, crying out "Jesu, Mariá, José!" a cry which was echoed from all parts of the town. The streets did not seem safe, for in some places the ground cracked open, leaving great holes like wells. Mr. Price reports that ninety-eight buildings were more or less wrecked, some of them totally. Apparently but one life was lost. The terror of the scene was felt by every one — the American marines as well as the natives. One man said to Mr. Price, "I have been in battles, but I would rather risk a battle twenty times over than another earthquake like that." The financial loss of the mission Mr. Price thinks will not exceed $50; but the public buildings, chiefly the civil hospital and the school building, were greatly injured. There is much to be thankful for in the midst of the loss.

Rain in India.

FEW in this land can appreciate the intense anxiety which our missionary brethren in India have felt in regard to the fate of the crops, especially in the region of our Marathi Mission. There was a time when the worst was feared, and our brethren could only say that it seemed impossible for them to endure the strain of another year of famine. In our October number we reported that there had been some good rains, but that the "second rains" would be necessary to insure a harvest. Late reports tell us that this "latter rain" has come, and apparently a good harvest is assured. The relief thus brought to the people of India, and especially to our brethren who have been burdened with such extra cares in behalf of the sufferers, calls for devout thanksgiving.

United States Minister Buck.

IT is with much regret that we learn of the sudden death at Tokyo of Col. E. A. Buck, the United States Minister to Japan, who for several years has been the representative of our government in that empire. He has been a wise administrator in the management of some difficult negotiations, and best of all, he has by his personal character commended both himself and the nation from which he came to foreigners and natives. It is reported that when Colonel Buck first went to Japan he made a remark, as he engaged seats for himself and family in one of the churches, that as the representative of a Christian nation it was only fitting he should have a home in a Christian church, and his seat in the church was usually filled.

Financial.

THE statement of receipts for the month of November and for the first three months of our financial year, given below, is not what we had hoped it would be. Concerning the decrease of over $20,000 in donations in November, it may be said that in November of last year a single gift of $20,000 came from an unnamed and, so far as we are aware, an unknown donor. The decrease in legacies of over $7,000 is a variation common in this department. But a falling behind of $27,000 in one month is a serious matter, calling for thought and action on the part of friends of missions. Where are the men of means to whom the Lord has given much, and of whom He will require the more? And the smaller gifts are as truly needed, only they should be proportioned to one's means, not something which costs little and can easily be spared. Let the New Year begin with new resolves to live for Christ and His Kingdom, and the supplies needed for His work will not be wanting.

	November, 1901.	November, 1902.
Donations	$53,827.22	$33,563.61
Legacies	8,005.54	880.41
	$61,832.76	$34,444.02

	3 mos., 1901.	3 mos., 1902.
Donations	$116,271.10	$105,600.60
Legacies	10,651.40	4,267.48
	$126,922.50	$109,868.08

Decrease in donations for three months, $10,670.50; decrease in legacies, $6,383.92; total decrease, $17,054.42.

American Claims upon Turkey.

IT is a well known fact that the privileges accorded to the institutions established by American missionaries in Turkey, years ago, have of late been greatly abridged by officials of the Turkish government, obstructions having been placed upon the acquisition of property and the conduct and enlargement of educational and industrial institutions, until these annoyances and restrictions have become intolerable, seriously imperilling the work which American citizens, by the consent of the Turkish government, have commenced within the empire. Under the treaties with Turkey, Americans are entitled to all the privileges afforded the most favored nations. About one year since the French government, having suffered as ours has from the restrictions and encroachments of the Turkish government, made a demand for an *iradé*, recognizing the legal status of existing schools and of charitable and religious establishments, and their exemption from the land tax; also that these various institutions be legally authorized, with liberty for repair and enlargement, as might be deemed best. This claim of France upon the Porte was accepted, and subsequently the governments of Russia, Germany, and Italy have obtained a similar settlement for institutions belonging to their citizens. Under the

"favored nation" clause of America's treaty with Turkey, these rights should be granted to our citizens, but an application from our legation for the recognition of these rights has, up to this time, been unnoticed. A call is now to be made upon our government to take the necessary steps to secure for American missionaries and institutions the prompt and full confirmation of their existing rights, and a settlement similar to that accorded to French, German, Russian, and Italian subjects. A large and influential delegation, representing the several American Boards of Missions and Colleges in Turkey, have presented the case to our government at Washington, and it is confidently believed that such action will be taken as will constrain the Turkish authorities to grant full authorization, free from annoying restrictions, to educational and religious institutions under the care of American citizens.

The Week of Prayer.

It has been our custom for years to repeat as the topic for the Week of Prayer that which was originally suggested by the Presbytery in India, at whose call the Week of Prayer was first observed, viz., "That God would now pour out his spirit upon all flesh, so that all the ends of the earth might see his salvation." We are convinced that the closer the churches keep to this topic the more effective will be the observance of the week. Yet there are many who desire to have more specific subjects suggested for the different days, and the following themes, which are essentially those of the Evangelical Alliance, may well be kept in mind: Monday, The Church Militant; Tuesday, Foreign Missions; Wednesday, Home Missions; Thursday, the Young, Families, and Schools; Friday, Nations and their Rulers; Saturday, Pastors and Teachers. But over and in all these themes there should be the dominant thought that the Spirit of the living God must be received in large measure to make these varied agencies effective.

Hope for Africa.

We hope that many beside the young people will read Mr. Bunker's account of a trip into Zululand. It is most cheering to learn that so many Zulus who have removed into regions remote from direct missionary influence have not only maintained their Christian faith, but have become evangelical agents, reaching out effectively to the surrounding heathen population. One cannot read Mr. Bunker's account without having new faith in the African as well as new faith in the power of the gospel.

Endowments Needed.

Some men of wealth are missing the best chance in their lives for influencing most effectively and permanently the Christian life of the world by failing to give their money to the support and endowment of Christian colleges in mission lands. The educational institutions of America are receiving munificent gifts amounting to many millions of dollars each year. This is something to be thankful for, and good results will be sure to follow. But we cannot help thinking of the institutions in lands unevangelized, where men are turning their faces toward the light, and where the need of men and women trained

in Christian institutions is most imperative. President Benjamin Harrison, in his opening address at the Ecumenical Missionary Conference, recognized this need when he said, "It is a great work to increase the candle-power of our educational arc lights, but to give to cave-dwellers an incandescent light may be a better one." This Christian statesman pled, in view of the needs of this educational work in mission fields, that some men of wealth might be led "to endow great schools in mission lands." A million dollars to be distributed among higher institutions connected with our American Board, would establish in a score or more central places of influence and power permanent institutions, out of which would come a small army of Christian teachers and preachers, who would have a mighty influence over the development of these nations, both in the near future and in the coming generations. Any one of these institutions would be put on an independent basis by a gift of fifty or one hundred thousand dollars, a sum barely sufficient to erect a building or endow a professorship in a New England college.

A Valuable Gift.

SPECIAL acknowledgments are due to the American Tract Society for the gift of a second-hand press for the use of the publication work of the Madura Mission, having its center at Pasumalai. The press is valued at $1,500, and the Tract Society generously proposes to put it in perfect order, and it will afford just the aid that is needed for the rapidly developing publication work of our mission among Tamil-speaking people.

Krishna or Christ.

WE are glad to learn that Rev. Dr. J. P. Jones, who has just returned to his work in India, where he is at the head of the Theological School at Pasumalai, is to issue through the F. H. Revell Co. a new work entitled, "India's Problem: Krishna or Christ." We anticipate a volume of great interest and value, portraying the condition of affairs in that vast region where one-fifth of the population of our globe is dwelling, and where the gospel of Christ is coming in contact with the subtle philosophy of educated Hindus and the gross superstition of the common people. The volume will be issued in January.

Help for India.

WE have before us a copy of a letter sent by the Government Collector in the Poona district of India, in which he writes in highest terms of the Industrial School at Sirur, under the care of Rev. Richard Winsor. After a personal examination, the Collector speaks of the work carried on in different departments, referring specially to the cultivation and manufacture of the aloe fiber, and more particularly of the variety of that plant which Mr. Winsor has obtained and introduced from Mexico. This Collector regards this Mexican fiber as superior, both on account of its strength and its beautiful silky texture, and he sees no reason why "this aloe cultivation should not be extended to every village at no remote day, and become a great commercial success." He refers to the present question of providing an assured source of livelihood for the numerous and almost landless Mahars and Mangs in the Deccan, and he believes that this work of Mr. Winsor in his Industrial School will, if fol-

lowed up, open the way for great results in the future. As a government officer he, of course, speaks primarily of the industrial side of the institution, but wherever the school is known, its Christian character is recognized and its influence upon the moral and religious life of the pupils is constant and strong. Mr. Winsor desires and greatly needs aid to secure a machine for the separation of the fiber from the pulp of the aloe.

An Honor Worthily Bestowed.

Our readers are familiar with the story of Mr. Ishii, the founder and superintendent of the Orphanage at Okayama, Japan. After a Christian experience which was most remarkable, he commenced his orphanage fifteen years since, and has labored with great energy and self-sacrifice, making the institution notable throughout all Japan. The Christian character of the Orphanage has been marked, and yet its philanthropic work has won for it universal admiration. And now this humble and devout Christian has been recognized by the Imperial Authorities, and been given the badge of the Blue Ribbon, an Order established in 1881. This is believed to be the first time that such an honor has been given by the Government to a Japanese Christian.

"Lost in Flame."

The thirtieth annual report of Ponasang Hospital, Foochow, China, under the care of Dr. Kinnear, comes to us under this title; not because the hospital itself has been burned, but because one night last February the physician's residence, nearly all of his personal effects, a large amount of hospital supplies, and all of the material for the report were burned, while at the same time the hospital was so looted and wrecked by the mob, such as always gathers at fires in China, that it is not worth the expenditure of the money that would be necessary to properly repair it. The necessity of replacing the old building has been apparent for several years past, but as the land upon which it stands is leased, it was not considered wise to make permanent changes until the site could be purchased. Before the residence was burned, the Board had approved of the plan to raise the necessary funds for the purchase of the land and the erection of permanent buildings for this medical work, to be known as the Storrs Memorial Hospital, thus making it a living, working monument to the late president of the Board, Dr. Richard Salter Storrs. The burning of the house and practical destruction of the hospital make it necessary to do this at once. That the hospital work at Foochow has been opened thirty years, that it is the only medical work for men which American missionaries are conducting in Foochow, that it is within easy reach of a million people, that many of its patients come from great distances, that it has given about twenty thousand treatments a year, that it has led to the conversion of many bright Christians, and that the good that it can be made to do is only limited by the time and strength of the workers, constitute an array of weighty arguments for its perpetuation to any one who believes in practical Christianity. To one living in America, with good physicians available everywhere, it is impossible to realize how much needless suffering there is in heathen lands where there are almost no qualified physi-

The Work of the Foochow Hospital.

cians, or to know how much of good is put within the reach of our dark-skinned brothers by the presence of one such hospital as this. This work, which needs $10,000, should commend itself with special force to the friends of Dr. Storrs, and to the friends of the Board who appreciate the value of his services to it, and such will do well to communicate with Dr. H. N. Kinnear, the physician-in-charge, Foochow, China, for particulars of this undertaking.

A Prize Won.

CONNECTED with the Calcutta University is a prize, bearing the name of Kessub Chunder Sen, to be given to the girl throughout all India and Ceylon who passes highest in the entrance examination of the University. The prize has been awarded to a graduate of the Girls' Boarding School at Oodooville, Miss Eunice John. This is a high honor to the recipient as well as to the mission school from which she came.

An Heroic Undertaking.

THE stories of the lives of Livingstone and Mackay, of Uganda, have led more young men and women to become missionaries than any other two books. The spirit of these men in overcoming difficulties in travel and exploration is splendidly exemplified in the undertaking made this fall by Mr. Fuller, one of the new recruits sent out this year by the Board to the West Central African Mission. A letter from Mr. Fuller, printed elsewhere in this number, contains an account of unusual interest.

An Excommunication.

AT a time when theological discussion is active in Japan in reference to the divinity of Christ, the action of a Japanese native church excommunicating a member prominent in financial and political circles, throws a flood of light on the orthodoxy of the Kumi-ai body of Christians. Reference to this incident will be found in one of the letters from the Japan Mission.

Harvesters Needed.

ONE of the warm friends of missions in Canada, in writing us of the missionary outlook in the United States and Great Britain, says: "Our people are much in the position of a farmer who, having invested in good land, good seed, good plows and harrows, and having at last in sight a good crop, called a halt, saying, 'I cannot afford wagons to bring in the crop.'"

The Turning Point.

IN a striking address by Rev. Dr. Horton, of London, on the duty of ministers in missionary matters, he bore witness to the fact that "the growth of the church of which he is pastor began from the point in which he insisted that the missionary work in foreign lands must be first and foremost in all their thought and in all their contributions." Many a minister could bear similar testimony from his own experience. It is simply suicidal to refrain from contributing to outside objects in the thought of reserving all for one's own. It is occasionally said, in apology for some churches which neglect to contribute for the work abroad, that they are so weak and have so much to do at home. But may not the fact that they do not thus contribute account for the fact they are so weak?

Obedience to Christ.

A STORY has just come to us of the Christian chieftain, Khama, of South Africa, who, when passing through Mafeking, was urged to speak in the mission church at that town. He was very unwilling to do so, declaring he was no speaker; but he finally consented, and addressed the people in a very simple, straightforward way. Among other things he said: "I am going down to Cape Town because the High Commissioner has sent for me. I do not know what he wants, but I will obey his summons. So you must obey the words of our Master, Jesus Christ. Even when we do not know what his purpose is, we must go in faith at his command." Would that the Christian world would hear and heed this simple exhortation of the African chieftain!

Mission Reserves in Natal.

THE letters from the Zulu Mission frequently refer to the matter of "The Reserves" as one causing no little labor and anxiety on the part of our brethren. It is a topic for consideration at every mission meeting, and is one of the matters for which the mission specially desires the coming of the Deputation from the Board. A brief statement of the case, made by Mr. Bridgman of Durban, will show what the case is. "In the early years the Government granted to our mission twelve tracts of land, comprising over 90,000 acres. These Reserves are for the sole occupation of natives, amongst whom the mission has the right to prosecute gospel work unobstructed. We do not own the lands, but their administration is vested in three Trustees, the officers of the Zulu Mission. After fifty years, complications have arisen. Today there is a terrible tangle of legal difficulties on the one hand, and questions of moral responsibility to the natives on the other. The collecting of rents and posing as settlers of boundary disputes is most distasteful, nor does it help the people to love us. To the colonists these lands are a Naboth's vineyard, and there is agitation which may result in robbing the natives of them. Our problem is how to be quit of this incubus of landlordism as soon as possible consistently with the discharge of duty. The only visible way out requires the coöperation of Government, which so far is withheld."

China's Millions.

How can we gain an adequate impression as to the numbers of people on the earth now unreached by the message of the gospel? We talk of millions and hundreds of millions, but the figures mean very little to us. They are too vast for us to conceive of them. We are much more impressed by a crowd of twenty thousand which we see with our own eyes. How little conception we have as to the population of China, for instance. Will it aid anyone to consider that if its four hundred millions of people should march in single file by a given point at the rate of three miles an hour, it would take over thirty-four years for the procession to pass? And would it come to an end then? No! for by the time it had passed, another generation of people would have come on to the stage to continue the endless march. Among these myriads of souls what are the few hundreds of missionaries now sent to them?

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1901–1902.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.								Educational Statistics.							Total native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession.	Adherents.	Average attendance.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
W. Cent. Africa[1]	1880	4	2	7	1	8	8	24	..	19	4	5	28	20	4	151	38	1,746	1,542	..	1,140	1	13	..	....	19	146	1,159	$50
E. Cent. Africa.	1893	3	6	2	3	1	5	11	..	6	1	4	11	11	1	41	6	1,300	600	2	200	..	..	1	64	2	41	105	44
Zulu[1]	1835	11	13	10	2	9	10	31	8	12	76	301	397	205	23	3,555	276	13,900	9,004	..	1,476	1	11	3	358	50	2,500	2,869	3,508
Europ'n Turkey.	1859	4	56	11	..	7	10	28	16	13	43	13	85	56	16	1,415	77	3,628	2,983	55	2,599	1	5	2	141	19	508	787	5,215
Western Turkey.	1819	7	116	20	2	31	21	74	30	41	272	26	369	120	42	4,440	224	16,000	11,434	114	9,762	1	7	16	1,309	128	5,414	7,213	64,174
Central Turkey .	1847	2	47	7	1	16	5	29	23	10	183	24	240	56	37	6,720	464	18,904	15,766	69	9,671	1	12	15	904	128	5,539	6,664	17,944
Eastern Turkey .	1836	5	107	10	3	16	13	42	16	14	152	20	202	16	35	1,965	147	9,819	....	57	6,086	1	7	8	1,178	87	4,347	5,632	11,586
Marathi . . .	1813	8	124	13	2	14	13	42	34	8	348	165	555	124	54	5,607	1,096	10,593	....	185	9,570	1	26	19	3,571	156	5,278	9,093	2,436
Madura . . .	1834	11	355	14	..	9	12	35	25	151	349	110	635	355	38	5,036	334	17,613	10,377	268	7,643	1	27	15	953	192	5,960	8,059	9,301
Ceylon . . .	1816	7	31	4	..	4	4	12	15	18	339	40	412	45	18	2,100	108	34,076	2,430	..	3,900	..	..	5	382	136	10,302	11,039	7,911
Foochow . . .	1847	5	96	9	3	16	10	38	9	62	85	54	210	130	62	2,486	330	5,504	3,621	66	1,522	2	23	7	462	90	1,406	1,893	4,224
South China . .	1883	2	20	2	..	2	2	6	1	22	11	5	39	22	4	1,090	243	1,339	....	1	50	..	..	1	3	10	211	214	3,326
North China .	1854	7	50	17	4	12	19	52	4	26	18	10	58	55	8	1,324	62	2,000	....	..	....	1	..	8	264	9	132	518	1,251
Shansi	1882	2	..	1	..	2	1	4	4	..	..	5	9	..	2	134	..	..	....	..	..	..	..	..	....	1	28	28	....
Japan[2]	1869	12	102	22	..	25	21	68	45	50	..	24	119	216	813	10,856	880	15,000	8,000	..	4,395[4]	1	16	7	890	3	135	1,041	16,895
Hawaii	1819		..	2	..	..	2	4	..	..	..	..	.	..	..	....	..	....	....	..	....	1	7	..	....	..	....	7	....
Micronesia . .	1852	4	63	9	..	7	8	24	20	58	51	20	149	168	57	5,953	1,045	17,250	....	..	....	..	..	7	205	85	3,297	3,502	7,194
Mexico. . . .	1872	5	33	5	..	6	5	16	2	7	12	1	22	58	21	1,121	101	2,559	1,178	33	1,230	1	8	3	177	4	133	332	5,865
Spain	1872	1	17	1	..	3	1	5	4	2	16	2	24	17	8	354	36	1,510	483	23	746	..	3	1	34	15	772	809	3,068
Austria	1872	1	63	2	..	..	2	4	12	5	..	..	17	..	13	1,297	142	4,935	....	..	331	..	..	..	..	..	....	..	3,520
Totals		101	1301	168[6]	21	188[6]	172[7]	549	268	524	1,960	829	3,581	1,674	524	55,645	5,609	177,676	67,418	873	60,321	14	167	118	10,895	1,134	46,149	60,964	$167,512

[1] Some items from these missions are necessarily taken from report of previous years.

[2] These are figures of Kumi-ai churches with which the American Board coöperates.

[3] Of which 34 are independent, and 9 are under care of Japan Home Missionary Society.

[4] Average attendance.

[5] Of whom 15 are physicians.

[6] Of whom 10 are physicians.

[7] Of whom 4 are physicians.

THE NEW EUPHRATES COLLEGE.

BY REV. H. N. BARNUM, D.D., ACTING PRESIDENT.

It was seven years on the 11th of November last since several of our buildings were destroyed by fire. Permission for rebuilding was long delayed, and the indemnity for the losses sustained came still later, and was insufficient to cover the cost of reconstruction, so that we have been unable to finish the buildings until now. It is a great pleasure, therefore, to be able to send a photograph of the completed structures. The former buildings were erected at several different periods, and without a definite plan, while the new ones have had the benefit of our previous experience, and they are an improvement upon the old.

Beginning at the left, the large building with the cupola (No. 1) is the Boys' Dormitory and Boarding Department. It also contains rooms for the study and recitations of one of the primary departments. We hope that some one will give us the money before long for our primary schools, so that they may be separated wholly from the College. This building occupies the site of the former chapel and boys' boarding department. The boys who occupy this building take their food there also.

The second building (No. 2) is the Preparatory Department of the College. It was saved from the fire with great difficulty, and with the efficient aid of a Turkish officer. The lower story is used as the Protestant Chapel, as well as for school purposes. Just to the right of this, the building with the flat roof (No. 3) is the College proper for the boys. It was in this that the missionaries and more than four hundred Armenians took refuge at the time of the massacre. The men in authority urged us to leave the building "for a place of safety," which they would show us, as they said the building would be burned; but our refusal to leave, even if it were burned, saved not only this building but the two adjoining it, one on each side, as well as the lives of many of the people. The building adjoining this to the right (No. 4) was built as the residence of the president. It contained many Martini bullet-holes after the affair was over. The ell which extends toward the College was built for a printing-press, to be used for the College. We have a nice little press, but we have never been able to secure permission to use it. The girls of the Boarding Department occupied the printing-room for several months, but they were packed in "like sardines."

The large building with a cupola (No. 5), still farther to the right, is for the Female Department. It contains the College proper, the College Preparatory, and the Dormitory. It is a fine building, and well arranged. The white building below (No. 6) occupies the site of the original building when these premises were bought. It was a triple house for the missionaries, and our Theological Seminary and the first Girls' School had their origin there. It is now the home of the Kindergarten for boys and girls, and it also contains the Girls' Primary. Between this and the Girls' College is a small building (No. 7), of which only the upper part is visible. This contains the

THE NEW EUPHRATES COLLEGE.

rooms for the American lady teachers, although they take their meals with the missionary families.

The large building to the left of these (No. 8) is a triple missionary residence. It takes the place of the original house already mentioned. Still further to the left, and beyond the trees, is a small house which was the home of the Barnums for more than forty years, until a year ago, when the departure of President Gates for America made it necessary for them to occupy the president's house. The house was thoroughly stripped, fire was set in two or three places, and a shell from a Turkish cannon was fired into the study and exploded there, but the occupants of the house had fortunately left.

The work which has begun here is the Lord's work. We have no doubt about this, for its fruits are apparent. These buildings have been dedicated to Him, and we pray that His blessing may rest upon them. The new term has begun very hopefully. May we not confidently trust that our friends will help us in this and every other department by their prayers?

THE GREAT CAÑON OF THE EUPHRATES RIVER. THE HARPOOT DISTRICT.

THE map given on the next page is a slight reduction from one prepared by Mr. Ellsworth Huntington and published in the *Geographical Journal* of London, for August last, the organ of the Royal Geographical Society. Mr. Huntington has been professor in Euphrates College for four years, and has been specially interested in geographical and geological studies, which he is now pursuing in postgraduate courses in this country. The map was prepared by Mr. Huntington to illustrate an article in the *Geographical Journal*, describing the journey taken by himself in company with Thomas H. Norton, the United States Consul at Harpoot, on rafts down the Euphrates River. The upper portion of the river was once explored by the great German General Von Moltke, but the lower portion, so far as is known, was never traversed by a raft, either by native or foreigner, until this journey which Mr. Huntington describes. This map serves admirably to show the central portion of the mission field about Harpoot, though it does not present the eastern section in Kurdistan, nor does it extend so far south as Diarbekir. The *kellek* on which this journey was taken is a raft made of sheepskins, sewed together and filled with air, on which a journey can be made with comparative safety, unless it is upset, but it can hardly be said to be with comfort. The region is most interesting in many ways, historically as well as geologically, and the recent explorations have added much to our knowledge of a district which was first entered by missionaries of the American Board less than fifty years ago, where they have accomplished a work which has been most fruitful and blessed. The places in which the Board has work are underlined.

THE GROWTH, INFLUENCE AND NEEDS OF EUPHRATES COLLEGE.

BY PROF. M. A. MELCON, THE FIRST ARMENIAN PROFESSOR IN THE COLLEGE.

THE foundation of Euphrates College, at Harpoot, Turkey, was laid by the late Dr. C. H. Wheeler, its first President.

THE GREAT CAÑON OF EUPHRATES RIVER. THE HARPOOT DISTRICT.

When Mr. Dunmore, the first missionary to Harpoot, settled there in 1855 and opened the first Protestant school, the writer, then a young man of sixteen years, was employed as its teacher. No one would have thought then that this school would, in the course of twenty-five years, grow to be a college, including a male and a female department. Then there was only one woman in the place who was able to read, and she was pointed out as a person of extraordinary ability. The first female pupils I had were only

two, my sister and another girl of my acquaintance, studying with the boys. The next year the one school in the city became two, and another school was opened in Mezere, three miles from Harpoot, where was employed as teacher and bookseller, Gregor Tamzarian, who, after a thirty years' pastorate in Itchme, suffered martyrdom with several members of his flock during the massacres of 1895. In 1857 Mr. Wheeler and Mr. Allen came out. Shortly afterwards circumstances called Mr. Dunmore back home, and he was killed while Chaplain in America's Civil War. Mr. Barnum was added to the staff in 1858. With almost every year new outstations were occupied, in every one of which a temporary place was rented to serve as a chapel and schoolhouse.

The Theological Class which Mr. Dunmore started was raised to a Theological Seminary, under the superintendence of Mr. Allen, to supply the churches with pastors, and a normal school was opened to supply the schools with teachers. Lady missionaries also came to supervise female education.

The churches and schools, of which there were in the "70's" about one hundred, prepared the minds of the people for higher education. Accordingly, the missionaries began to plan for a college. Many friends of the American Board will still remember with what patience and energy the late Dr. Wheeler, in company with Mrs. Wheeler, labored in collecting money for a college endowment. They succeeded at last. College studies began more than twenty years ago. As it was established in Armenia, it was called "Armenia College." Afterwards, the name proving offensive to the ears of the Turkish Government, it was wisely changed to "Euphrates College," Harpoot being about three hours' distance from the Euphrates River. To feed the college there were established high schools in several important outstations, such as Malatia, Arabkir, Palu, etc., and these were fed in their turn by common schools throughout the field. Beside these there were graded schools, male and female, preparatory to the college and connected with it. One peculiarity of this school system which is worth mentioning is a Bible recitation every day.

Dr. Wheeler's state of health made it necessary to look for a successor, and Mr. Gates, of Mardin, was elected to fill the place. The college, under its new president, was continuing its course silently and peacefully, sending out its salutary influence in every direction, when the terrible events of 1895 took place which have been indelibly engraved in the memory of those who passed through them. The prospering work of many diligent hands, American as well as Armenian, seemed to be destroyed with one stroke. While the girls' department was in flames the male department became, in the hands of Divine Providence, the means of saving several hundred men, women and children from sure death by the swords and cudgels of Turks and Koords.

Its enemies thought the college dead, but it was not. Boys and girls who were dispersed or hidden soon gathered, and in less than three weeks studies were resumed. The massacres, instead of decreasing the number

of pupils, considerably increased it. Before the massacres there were scarcely five hundred and fifty pupils; last year there were in the establishment nearly eleven hundred boys and girls.

Dr. Gates, with a staff of over thirty American and Armenian co-workers, stands at the head of the institution doing the blessed work of regeneration for that poor country. The college is situated in one of the most populated parts of Turkey. The ground has already proved itself very fertile for missionary and educational purposes, and it has become more so by the martyr blood of thousands of Christians since 1894. From the beginning to this day Euphrates College, with its branches, has continued to prove a great blessing to many thousands of individuals, families and churches connected with it, and in fact to the country in general. Its graduates, male and female, are teachers and preachers all over the Eastern Turkey Mission and in some other parts of Turkey, and even in Persia. A great many are doing work in the United States as merchants, artisans, physicians, preachers and pastors in Armenian colonies. Several of them have taken courses of study in theological institutions of this country, and are now serving in American churches.

The institution sends out its beneficent influence also through those who have taken a shorter course of study within its walls, and the number of them is legion. It has given a great impulse to the Gregorians of that region, leading them to open schools in which some of our graduates are employed. In fact, a vitalizing spirit has been and is still going out from the college to all the surrounding villages and towns, even to remote parts of the country. It is impossible that the Mohammedans should remain altogether unaffected. For many years past it was not favorably regarded by the Gregorians, but now they begin to appreciate it and acknowledge, even in their daily papers, the advantages that this and similar other American institutions have already given to the nation in general. The Turks look at them with great suspicion, but they may come, some day, to see that they are indeed blessings. So it pays for the trouble, the labor and the money spent on them. It will pay still more in the future.

Sometimes, on reading of the large sums given to American institutions, one is tempted to wish that some crumbs may fall from the table of the rich and be sent to the colleges in foreign lands. In doing good to the household of faith, please do not forget the "all men" beyond the seas. The Christians of Turkey are in peril. Will the Christians of America help to re-establish Christianity there on stronger foundations? You have already done very much for us, for which you deserve our innermost thanks. We wish, we expect, we hope, we have faith, that you will carry to completion what you have begun.

Since the foregoing article was sent us by Professor Melcon, President Gates has accepted a call to Robert College and so will not return to Harpoot. Professor Melcon has not overstated the immediate needs of the college, nor has he overestimated its wide influence in the Eastern Turkey Mission and throughout Turkey. — [*Editor.*]

HAVE WE REACHED OUR LIMIT?

THE suggestion has openly been made of late that the American Board has about reached the limit of what it may expect its constituency to contribute to the maintenance of foreign missionary work. The fact is pointed out that for several years past the annual receipts have been about on the same level, and that notwithstanding the call for an advance and a variety of special efforts to accomplish so desirable an end, there has been no material gain. The work abroad is still cramped by inadequate supplies. The Prudential Committee has been compelled, much against its will, to keep down the appropriations to the basis of previous years, while it has been a grave question whether, judging by the average of receipts, it was warranted in doing even so much as this. The failure of efforts to enlarge these receipts, bringing them up permanently to a higher level, has led to this suggestion that perhaps we have about reached the limit of what can rationally be expected from our churches in this line of Christian effort. The suggestion leads to several thoughts.

I. We have not reached the limit of the *need.* The unevangelized world is still before us, an appalling mass of humanity, ignorant of the fact that the Son of God has come into the world to be its Saviour. We have made a beginning to reach and save them, but it is only a beginning. We speak of 100,000,000 souls in the districts we have attempted to occupy, who must look to us if they are to have the light of the gospel. How little conception have we of what these figures mean, and of the vastness of this foreign missionary enterprise! And the need is as deep as it is widespread. These millions are in gross darkness, sunken in sin and bound in chains that cannot be broken save by the power of that gospel of which we are put in trust. The limit of need will not be reached until every soul on earth has heard the glad tidings of the world's Redeemer.

II. We have not reached the limit of our *opportunity.* In God's good Providence the way is specially open to us of this western world to carry the gospel to other lands. Americans are regarded with favor in nearly all parts of the world. There are few antipathies against them to be overcome. The earlier missionaries from this country, of our own and of other boards, have won a good name for themselves and for their native land. They have laid good foundations for work in hundreds of stations, and their benevolent purposes are understood and appreciated by those to whom they have gone. We therefore occupy vantage ground for reaching out to the unevangelized masses among whom our outposts are planted. Strategic points are brought to the view of our missionaries, which only need to be entered to become speedily centers of wide influence. In less than one hundred years from its beginning our own Board has in the field a force of nearly thirty-six hundred native Christian laborers, and this number might be doubled within the next ten years were the means supplied. Every message from abroad tells of open doors and of harvests ready for the reapers. The opportunities are simply boundless. There is no limit to them.

III. We have not reached the limit of our *abilities*. President Roosevelt, in his annual message, has just told us "that no country has ever occupied a higher plane of material well-being than ours at the present moment." And he refers not merely to the vast aggregate wealth of the nation but to the diffusion of that wealth. "There are more deposits in the savings banks, more owners of farms, more well paid wage-workers in this country now than ever before in our history." Our mines are pouring out their treasures; our fields are yielding better than golden harvests; our manufacturies are driving the wheels of industry; our avenues of commerce are overburdened with products seeking the markets. These facts are patent to all. The great middle class of our people are living in comfort, if not in luxury, and are spending in the adornment of their homes and for personal gratification with a free hand. No one can doubt that a fair share of the wealth that is rolling in upon our land is held by Christian people, who as a class are certainly as intelligent and thrifty as are their neighbors. With all this wealth in our hands, is it not absurd to say that we are unable to do more for world-wide evangelization? Is it not a fact that in a vast number of cases gifts for this object bear little proportion to ability? They hardly touch the hem of the garment of self-denial. Can any one think for a moment that the members of the Congregational churches of the United States have reached the limit of their ability when the fact is considered that a gift from each one of them of a two-cent postage-stamp each week would make a sum larger by many thousands of dollars than the amount received by the American Board from living donors during any of the last few years?

If, then, we have not reached the limit of the need, or of our opportunity or ability in this work of foreign missions, what limit have we reached? Can there be but one answer to this question? Must we not say that,

IV. If we are limited, it is in our *love for and loyalty to Christ?* If we could plead inability or want of opportunity, we might escape the grave charge now suggested, but when the doors are so open and the means so abundant, how can we fail to see that what is wanting is hearts to respond to the love which brought Christ from the throne to a cross for our sakes and for the world's sake? If we were in sympathy with our Lord, should we not discover what perhaps is now hidden from us, that our ability to give is vastly greater than we had supposed, and that for Christ's sake and for the world's sake we could give vastly more for this cause? A few weeks since a Christian disciple, whose income is considerably less than one thousand dollars, and who had been giving as he thought he was able to missionary enterprises, was suddenly brought to a new Christian experience. A new view of Christ and of his personal relations to this Saviour brought to him a joyful sense of his Master's presence and grace. Instantly the conviction came to him that he had not been doing what he could for his Redeemer and for the work He had commanded his people to do; and he sends to inquire how he can best devote to this missionary work a sum nearly tenfold that he had been accustomed to give. An experience like this in the hearts of the disciples of our Lord would solve all questions as to ability, and would lead to a joyful

outpouring of gifts that would fill mission treasuries to overflowing. May God give to all his children such a personal experience, such love for Christ, such a sense of his grace, such devotion to his kingdom as shall make their hearts burn within them. Then will fancied limitations vanish from sight, and the work for the kingdom move forward with ever-increasing power.

ZARAGOZA — FALSE AND TRUE RELIGION.

BY REV. WILLIAM H. GULICK, OF THE MISSION TO SPAIN.

On the night of the 11th of October, I found myself entering Zaragoza on a train of some forty cars drawn by two locomotives, and overflowing with a noisy crowd that soon filled the station. I was told that this was but one of several special trains which, during that and the previous day, had been pouring into Zaragoza thousands of people in anticipation of the great annual festival of the "Virgin of the Pillar," that commenced on the 12th of this month and lasted for a fortnight. It is said that for many years there had not been such a gathering of pilgrims at the shrine of this most notable of all the "Virgins of Spain." And certainly in my many previous visits to Zaragoza, several of which have been at the time of this anniversary, never have I seen the principal streets and centers of the city so densely crowded with people.

But let no one for a moment think that the exclusive or even the principal attraction is the shrine of the Virgin, that rests upon a jasper pillar under the dome of this cathedral which, with one exception, is the largest in Spain, and which has been built for the exclusive purpose of giving it protection and honor. For weeks before the festival all the cities of northern Spain as far west as Oviedo, the capital of Asturias, had been painted red with the large and brilliant posters announcing the extraordinary series of bull-fights that would be held during the fortnight in the notable bull-ring of Zaragoza, and in honor of the Virgin for the maintenance of her worship.

During the week I was there, the first bull-fight took place on Sunday, the 12th of October, the opening of the festival; and three others during the week were to be followed by another on the second Sunday, and during the following week other five were to take place. The newspapers of the city printed columns of rhapsodies of the most fervent and passionate devotion to the Virgin, and on the same page descriptions hardly less glowing in praise of the magnificent and bloody encounters in the bull-ring, in which scores of horses were gashed and gored, and torn to pieces by the beasts that had been infuriated by the steel-pointed arrows thrown into their quivering flesh. In this singular and horrible phenomenon was again presented a scene of mingled barbarity and piety, unequaled perhaps in any other civilized country of the world.

Our church in Zaragoza for several successive years has made a special effort to draw to its doors some of the many strangers who on this occasion annually fill Zaragoza. The young men of the Christian Endeavor Society

had prepared several hundreds of appropriate tracts for public distribution, on which was printed an invitation to attend meetings in the chapel, to be held every evening during the week, from half-past eight to half-past nine. The young men distributed these judiciously during the week. At every meeting not less than six strangers were present, and sometimes there were as many as twenty. It seemed to me remarkable that so many should have been induced to come to our chapel, somewhat distant as it is from the centers where attractions were displayed to interest and divert the public, in the way of illuminations, cinemetographs, artificial fireworks and street theatricals, besides the numerous permanent theaters, in every one of which

THE CATHEDRAL OF THE PILLAR AT ZARAGOZA.

something especial was being performed every afternoon and evening. Indeed one group of strangers from the neighborhood of Zaragoza, on entering the chapel, politely remarked to the pastor who stood at the door, that they hoped he would pardon them if they left before the meeting was through, as they had taken seats in one of the important theaters which they would wish to occupy at about half-past nine. In these meetings it was arranged that two members of the congregation should address the public, the pastor himself generally terminating the meeting by a resumé of what had been said, with added words of his own, which are always especially effective.

In the meeting of the Christian Endeavor Society, I was particularly attracted by a young man in rough garments and with a rough but intelligent countenance, who commented tersely and well on the subject-texts of the

afternoon. On inquiry I found that his is another of the many interesting personal histories in that congregation. Some four or five years ago his father, a blacksmith, began to attend the meetings in the chapel, at which he has regularly assisted for two or three years, and since then less regularly, so that though not a member of the church, he may well be counted as one of the adherents. His son was his right-hand man at the forge, and was a sincere devotee at the shrine of the Virgin of the Pillar. One day, about two years ago, one of the tracts that his father brought from the chapel (in which the son had no interest whatever, and which indeed he hardly knew his father frequented) fell into his hands. On reading it, and never suspecting its heretical origin, he was deeply touched by its devotional spirit, which singularly stirred a greater fervor than ever in his naturally serious spirit, and increased the frequency of his visits to the shrine of his devotion and his participation in the religious functions of the cathedral of the Virgin of the Pillar. Observing this, the father remarked to him one day that, if he was so impressed by the teaching of the tract, he had better accompany him sometime to the meetings where the doctrines in it were especially advocated and practiced. The son went with his father. The seed fell into good ground and soon he became an acknowledged member of the congregation, and not long after, unlike his father, a member of the church by profession of his faith. From that day he has been one of the most earnest and consistent members of the Christian Endeavor Society, and a cheerful helper in all the activities of the church.

His father has transferred to him chiefly the business of the forge, by which this good son maintains in comfort his aged parents and two or three younger brothers and sisters. Formerly he had almost the monopoly of the manufacture by hand of the barbed, steel-pointed *banderillas*, which are used by the bull-fighters for darting into the flesh of the baited beast, to torture him into greater fury, thereby adding to the excitement of the bull-ring. From the time that our young friend accepted the gospel, in spite of the remonstrances and fear of his parents and friends lest he should alienate customers, he absolutely refused to take any more orders for the making of this instrument of torture. It seemed almost inevitable that he would lose not only the product of this particular manufacture but also the good-will of many other Roman Catholic customers, who would by this course come to hear that he had become an evangelical. He was firm, however, and as a matter of fact his trade has not yet diminished.

A MEMORABLE DAY IN SOUTH CHINA.

BY REV. C. R. HAGER, M.D., OF HONG KONG.

THE Christian laborer in China never knows when, if ever, he shall see the fruit of his labors. He may toil for years and not see a single soul turning to the truth, while sometimes the fruit will appear speedily and where he least expected to find it. This truth has been recently exemplified in a part of the field occupied by the American Board Mission in South China.

Some fifty years ago a people known as the "Stranger people," in distinction from the natives, were driven by the latter to the coast and were unable to flee any further. Here they established themselves, and no Protestant work was done among them, though the Catholics occupied one or two stations. Speaking a different dialect from that used by myself, I attempted no work among them, though I visited several places and distributed books. This continued until last year, after the completion of our new Nam T'sun chapel, when several of these people were baptized. Since then the work has spread to other parts until there has been a general turning to the Lord. When asked why they did not enter the Catholic church, they replied that that church did not preach the gospel. There may be a great deal of repeating prayers, but no public preaching service is ever held. It is not strange, then, that many of these people should seek to enter our church.

Before visiting the station of Nam T'sun I had received word from one of our best helpers that a large number wished to be baptized, but I was hardly prepared for the sight that met my eyes when, after a great deal of teaching and careful investigation, *one hundred and one* souls were declared to be ready for baptism, ninety-five of whom came from this "Stranger" people. The chapel, able to seat some two hundred to two hundred and fifty, was filled to overflowing, and the exercises commenced at 10 A.M. by a service of song, and continued for at least five hours, before the last person left the church. At first one woman was baptized, and afterwards, because there was not enough room for the men, the women were asked to vacate the room and go into their waiting-room. Then all the Chinese who had come from a distance of twenty miles were asked to occupy the vacated seats. After some further pledges had been taken, they were baptized in relays of four, as they knelt before the pulpit. After the first fifty-eight had been baptized, the others from a distance of eight miles were asked to take their places, and these were baptized in a similar way.

At the close of these services, which were interspersed with hymns, short sermons, and talks, the communion was administered to the older Christians, most of the converts having left ere this. It was indeed a memorable and joyous day to me, one that I never expected to see in China, and one that I may not see again. The converts received represent four distinct regions, at each of which we shall have a chapel. The new converts have promised to furnish a chapel in each place, and we hope to have four distinct stations where we now have only one. The teaching will, for the present, be in the Cantonese dialect, as most of the people can understand it, but we ought to have several preachers who speak the dialect of the people.

While seeking to make the people do as much as they can, we ought at least to furnish the preacher's salary. Is not the field promising enough to do this? Who would have thought of this two years ago, when $500 was offered for my head, and our Nam T'sun chapel lay in ashes, and I was warned not to attempt to make my autumnal visit into the country? Only two years' time, a new chapel ten times better than the first, a boys' school of twenty, with a girls' school to follow next year, and 100 souls baptized at

one communion! Surely we are not laboring in vain. Let us put in the sickle and reap, for now is the time to do our best work for China with our prayers, our money, and ourselves.

LETTERS FROM THE MISSIONS.

West Central African Mission.

SLAVE TRADE.

THE latest mail from this mission has come by the regular route, indicating that the line communication has been resumed from Bailundu. There seems to be no evidence in the letters that a condition exists which should cause alarm. Only a casual remark, in a short letter from Miss Melville, gives concern for the people at Bailundu, where the buildings have been destroyed, with the exception of those belonging to the mission, which alone remains unharmed. Mr. Currie writes from Ciyuka, regarding the cause of the rebellion, as follows: —

"I sent you a letter August 4th by way of Melange. On that day I paid a visit to one of the Portuguese, and had a talk with him over the situation. We had just received a number of reports from the fort which proved to be false, and a request for me to go and see if I could get back the goods of a trader who had been plundered in Cezindé. I went next day to the chief of that district and obtained six bales of cloth, with the promise that all the rest of his goods found would be sent to me. The district now seems to be quiet. An attack was made on the Quanza fort about two weeks ago, which seems to have been repelled easily, with a loss of five rebels and one on the Government side. At Moriko fort trouble is reported, and one or more whites are said to have been killed. The British are reported to be in the Kuzibé district to establish a fort and add the section to Rhodesia-Land. It was in this district where our evangelist was killed last year. The Governor of Loanda has sent notice that all guarantees are suspended in the district of Benguella from July 2d, 1902, and that for the present no more servants may be contracted for. The first item seems equivalent to a declaration of martial law in this whole district, and the second removes, temporarily, one of the chief curses of the country. It is under the contract system that thousands of slaves have been shipped to St. Thomas, and other places, never to return. It is to supply these slaves that expeditions are yearly made to the interior, and I venture to say that more Ovimbundu have been seized and killed while seeking slaves in the interior during the past two years than have yet been killed or made prisoners in this rebellion. Not only have the interior people been seized and carried to the coast to be sold, but also many of the Ovimbundu. There is no doubt that the agents of the different governments represented have knowledge of these transactions. At this very moment there is a trader here with over 200 slaves obtained this year from rebels in the Congo Free State, and among the number brought out were several pupils from Bailundu schools, who were led inland by relatives and there caught by the Valeri (so called). These had either to be redeemed, with a large price, or start for the coast, for the man who holds them had no possible use for them except barter. Now he talks of trading the above slaves for cattle, so his clerk told me.

"Miss Melville, my wife and I, with a goodly number of our young people, male and female, left home last Monday in the wagon drawn by eighteen men, to spend a week at Ciyuka. Miss Melville, being

quite unwell, thought it best to return in a tepoia yesterday. She seems to be filled with malaria, and has not been real well since she had black-water fever. We have just put a roof on the addition the chief is making to his home, taught some young men to rip logs into boards for benches and other furniture, bought two or three wagon-loads of corn on the cob from the fields for the chief, and purchased about two tons of shelled corn to take home with us, while my wife has been helping the women at their corn bees, and I have attended to quite a bit of medical and the usual evangelistic work. Our Sunday congregation here was only fifty short of the one at Chisamba last Sunday. It is usually about 300. We return home Saturday, and may return here the following Monday."

East Central African Mission.

NEW SCHOOLS.

RECENT word from Mt. Silinda, in Rhodesia, gives information regarding the progress of the road engine which is at present on its way to Mt. Silinda. Mr. Bates reports that the rainy season has come on, and that as a consequence exceedingly slow progress is made with this important piece of equipment so much needed. He also says:—

"We were very glad to welcome at Beira Mr. and Mrs. Fuller, who have made a very valuable addition to our circle. They are filled with enthusiasm and high hopes for the work. The industrial outfit, when it arrives, will be a great advantage to our work here. Our school work is more promising than ever. We have about eighty in attendance now. There is good reason for hoping that with the reopening of our boarding department the number will be materially increased. One of our pupils is now teaching in the station school at Chikore, where the attendance is somewhat over one hundred, — which is a much larger number than ever before. Dr. Lawrence is proving there a most efficient, all-round man, and has done much toward bringing the school to this condition. We are just establishing an outstation near Matange's kraal, some four miles distant from Mt. Silinda, under the oversight of Bangizwe Ndwandwe, and have engaged another of our old pupils as teacher in the school there. We hope before many months to establish several other schools about us, to be taught by young men trained in our school and members of our church at Mt. Silinda. These young men are many of them showing a good growth in strength and character, and while some have fallen, others have steadily shown themselves more and more fitted for leadership among their people. Miss Gibson's work at Melsetter is of rather an up-hill character, owing to the unpromising material among which she is at work. It has proved itself to be of a decidedly missionary character. On account of the almost total destruction of cattle in the district, there is great poverty among the people; but the Government has generously come to their aid, and has made it possible for the settlers to send their children to the school, but probably only a few will avail themselves of the opportunity, as they are still obliged to pay a small proportion of these fees. I am glad to be able to report the good health of all in the mission."

AN ENGINEER'S PLUCK.

Almost insurmountable difficulties need to be overcome by men and women who are conducting missionary work in Africa. The man with an engineering training has a great advantage over others in missionary work in this section of the world. When pioneering is considered, the courage, technical skill, perseverance, and originality of Mr. Fuller in transporting a traction engine from the eastern

coast to Mt. Silinda, is shown by his letter received just before going to press: —

"Now that conditions seem to be as bad as possible, a statement regarding some of our experiences during the ten weeks since we left Beira will be in order. The failure of some of the outfit to arrive has seriously handicapped us in our work, but the total failure of the Portuguese to make a road as represented has been the cause of our failure to carry out the plans we had so carefully formulated. It cost us $225 to get the engine up the Buzi River and unload on the bank. The outfit weighs twenty-two tons, the engine alone weighing six tons, boxed. It required more than one hundred helpers to unload the outfit. In the effort to get ready for travel we spent two weeks. At that time our troubles began in earnest. For several miles we were obliged to buy fuel from the Portuguese company, at Lucitania, which is the terminus of the road.

"We soon found that this road was little better than a path across a 'stubble' field at home. We found sand in most unexpected places, and any one who has 'freighted' knows that sand is as bad as mud, if not worse, to pull a heavy load over. Instead of the smooth, hard, level country which we had expected, we found miles of sand and hills, and practically no hard, level road. At the end of seven miles it was decided to leave behind the saw mill and some other goods belonging to members of the mission.

"It was near the close of the third week that we were ready to come on, and now, at the end of eight weeks of constant struggle with sand, hills, and lack of water, we are forty-seven miles on our 180 miles to Mt. Silinda. We were assured that seven miles was the longest distance between places where we could get water, and we supposed that such water supply would be near the road; but ahead of us are stretches of ten miles without water, and some of the hills where water can be found are three miles from the road. At this point it is three miles to the nearest water, and it will take our boys three days to bring enough to run the engine one day on the road."

BUYING WATER.

"Last week we were only able to travel three days, as part of the time the boys were bringing water four miles. We bought considerable water from the natives in exchange for meat. We keep one or two men hunting most of the time. By this means we could buy water enough from the natives to keep us going, if we could secure sufficient game; but it requires a lot of meat to supply our party of twenty-six, and buy 100 buckets of water per day at the rate of two pounds of meat per bucket. The rainy season is coming on, and we are too far away to hope to be able to reach Mt. Silinda with the two wagons. All of the party are having more or less fever, some of them having been quite sick, and none of us are prepared for two months of such hard work as the last two have been.

"We are more and more impressed with the need of work here in the lowlands of Gazaland, as we see this thickly populated district without anything being done to reach the people. Day after day they gather around our outfit, and one's heart grows heavy as he sees their ignorance, nakedness, and utter lack of all that makes life worth living to the Christian man.

"Since beginning this we have decided to try to get the engine and one wagon through to Mt. Silinda, so tomorrow we will begin making preparations to store safely the balance of the goods. From what we hear of the road ahead, I am doubtful if it can be done before the rainy season begins, but we will hope for the best and push forward as fast as possible."

Mr. Fuller adds that they are dis-

couraged and worn out with the long, hard pull, but are not without hope that all will work out for the best. He says: "As we look back over the past we feel that the Lord has guided us in this undertaking, and we are confident that He will yet lead us out of apparent failure into success in the work. We have undertaken this enterprise in order to save money for the mission, believing that the interests of the industrial department demanded it."

Western Turkey Mission.

TRIUMPHAL RETURN.

MR. WINGATE, of Cesarea, reports the safe arrival of his party at Talas after a long and hard journey. The party was greatly delayed at Berlin and Marsovan, caused by the illness of Mrs. Wingate. Expert medical attention at Berlin proved to be very valuable in restoring to health the members of the party who were ill. Mr. Wingate describes his arrival at Cesarea in the following language: —

"Nearly five hours before arriving at Cesarea people began to meet us, and by the time we rode into the city there was a great cavalcade of horses, donkeys, wagons and people on foot. It was a hearty Oriental welcome. Since arriving we have been busy getting settled in our old house. It was a little hard to make up our minds to move into a place so uncomfortable and unsanitary, but no other place could be secured, and we will have to make the best of it for at least a year. I hope, however, that the Prudential Committee will not forget its promise, made nine years ago, of a house for us when we should decide where to build it. The boys' school is now well started and it seems clear that it should be permanently established at or near Talas." The churches at home should not allow the missionaries of the Board to remain long in residence under conditions described in this letter.

THIRTY YEARS' CONTRAST.

The following letter from Dr. H. S. Barnum, at Constantinople, gives good illustration of the work done by a touring missionary. Dr. Barnum has been a missionary of the Board for thirty-five years. In view of this, the facts related in the letter are much more significant. He says: —

"It is nearly three weeks since I returned from my long tour into the interior of Asia Minor. The appeals for aid from other quarters of the mission have impressed me with the fact that we have, in our Turkish Missions, no spare men, and that the loss of a single man in any station almost threatens disaster. I looked through our three missions, and I could not find a man who could be called away. It will be eighteen years next week since I began my work at Constantinople. During that period the Woman's Board of Missions has sent to us several valuable workers, but not a single man has joined us in all these years, except Dr. Fuller, who came in 1885 and remained here not quite two years. During this time we have lost from our station, by death or removal, eight men workers. At the present time we have at the capital, aside from our treasurer, three elderly men, of whom I am the youngest, but all of us are in the last half decade of 'three score years and ten.' We will turn over the work to our native brethren as fast and as far as is wise, but if our missions in Turkey are to be maintained at all, they must be considerably reënforced during the next few years.

"One result of my tour was to give me great encouragement in my editorial work. My first visit was to Afion Kara Hissar, the city which not long after my visit suffered from a terrible conflagration which destroyed more than a thou-

sand houses. The paper which we publish in Constantinople has no less than sixty subscribers in this city, although there are not more than thirty or forty Protestants. In our mission I visited the stations of Cesarea, Sivas, and Marsovan. At Konia I found an attentive congregation, nearly filling the chapel. Mr. Fowle preached a short sermon, after which Prof. Charles Farnsworth gave an address. It was a marvel to hear him use, with great fluency, the Turkish he had learned in boyhood, though he had been twenty-seven years in America, and, presumably, had had little opportunity of speaking the language there.

"We spent a night at Ak Serai, where there is a Protestant church of thirty-three members and a congregation of 150. This church is full of love and zeal. A few years ago the work there was most discouraging. On the way to Talas we stopped at two other outstations, Nev Shehir and Urgub. At the latter place the Christian population is wholly Greek, and the Protestant preacher, Mr. Shirinidis, has rallied about him a strong congregation, which, at the time of our meeting, not only filled the large room where Sabbath services are held, but extended also to the roof of the opposite house.

"The Cesarea station has wisely chosen Talas as the center of its operations. It is 600 feet higher than Cesarea. The air is purer and more invigorating. The hospital, in charge of Dr. Dodd, built without expense to the Board, is a fine building and admirably adapted to its purpose. It was a delight to have long talks with Dr. and Mrs. Farnsworth, who seem in good health after their fifty years of missionary service. No place that I visited showed more encouraging signs of progress than Sivas. It was over thirty-two years since my last visit, and at that earlier date I remember seeing thirty or forty present at church service on Sunday, and most of them seemed to take little interest. This time I spoke to an audience of 450 eager listeners. This was a summer audience, when numbers were away at summer resorts and the schools had not yet opened. There was a time when I feared abandoning Sivas station for the sake of economy. I am glad that it was not done, and that there were others whose faith was stronger than mine. At Marsovan I found a great transformation. The college and connected buildings have all grown up since I was last there, in 1870. At that time Mr. Smith had just begun the erection of the first building on the present mission premises, which now constitute the center of powerful and salutary influences which reach far. These buildings are the home of very hard-working men and women who, in the college, the girls' school, the hospital, and in various forms of Christian effort, are doing a service to the city and region in which it must be a privilege to share."

FIRE SUFFERERS.

A second letter from Mr. McNaughton describes the deplorable condition of the Christians whose homes were burned in the fire, about the 1st of September, which swept through the central part of the city of Afion Kara Hissar. In this connection he writes: —

"Your letter of September 22d, advising us that the sad condition of the sufferers from the fire in Afion Kara Hissar is presented to the American people, has been received. We will hope that the appeal may meet with a generous response. I hear that the people are gradually being driven from the khans in which they have found shelter since the fire. They are thus compelled to find rooms among the Moslem population, and the money they will be compelled to find to pay rent must be borrowed, or, where that is impossible, secured on the forced sale of the household effects they may have rescued from the flames. The

Government continues to give small quantities of food to the most needy."

CAPACITY TAXED.

A most hopeful letter comes from Miss Jones, at Constantinople, describing the present conditions and the outlook for the winter. She says: —

"Last evening my eye fell upon one of Franklin's wise sayings, — 'Always drive your work, never let it drive you.' If Mr. Franklin had been a missionary, and a woman too, I wonder if he would have been able to exemplify his rule. It is an evident fact that I can not.

"With such a strong reënforcement as Bodvelli Krikorian, Miss Barker back from America brimful of new energy, Miss Foote still here, and all of our teachers ready for work, our machinery started up for the winter with unusual energy. It gives us new courage to work with such an enthusiastic, capable man as Bodvelli Krikorian. His sermons and Sunday-school teaching enter right into the heart of the spiritual life. The Sunday-school class taught by him has grown so rapidly that it has been necessary to give the entire audience room to his class, forcing us to arrange for the men's class, taught in Armenian, in another room. The attendance at the Sunday school last Sunday was 253. What we accomplish seems very little in comparison with the great work to be done in this wicked, worldly city. Even the present work taxes the energy of our fellow-workers and ourselves almost to its utmost limit.

"A Turkish girl in our day school, twelve years of age, was too conspicuous with her white "yash-mak" (head covering) and Turkish woman-servant. She came only three weeks, until she was noticed by the police, reported, and ordered to stop coming to this school.

"I did not expect many Greek children this year, because of the very strong edict sent out by the patriarch against the patronage of all foreign schools. We lost some, but others have come to fi their places. The new kindergartner at Smyrna, Miss Halsey, has already given us a finely trained Armenian teacher. For lack of accommodation the school cannot grow much beyond the present monthly enrollment of 150, and the financial condition of the country does not promise an increase of income beyond 170 Turkish pounds, below which it has not fallen for a number of years. I have had the joy of seeing, in my eleven years, the growth of the school from two to six rooms. At that time the school required two native teachers; now there are nine native teachers at work in addition to the Americans. The French school in this quarter is a powerful rival, and the opposition of the Gregorian and Orthodox schools and churches is persistent. This rivalry is a blessing to the school. While we cannot induce quite all of our day pupils to come to the Sunday school, all have a Bible lesson every day."

SOLE RESPONSIBILITY.

Mr. White, writing from Marsovan, presents a view of the missionary work of the American Board not commonly appreciated. He says: —

"I am afraid people weary of Turkey and the thought is not a welcome one. It is a Providential arrangement that commits the evangelization of the people of Asia Minor to the constituency of the American Board almost alone, while all the missionary societies of all Christendom are working in China and Japan. The American Board has a special responsibility for Turkey. We are now in a period of apparent depression and repression, but in the Providence of God it will appear in the future that missionaries are already working with other forces, which together will ultimately usher in a new day for this poor old country. We have a grip on the young people through our schools, and centers of influence everywhere in the churches. There is every encouragement to faithful labor in our God-given field.

"Although we greatly miss Dr. Tracy, I think the college has begun the year well. Each of the sixteen teachers is at work in his place. There are 225 students, of whom two-thirds are Armenians and one-third Greeks. The four college classes contain 106 members, and the senior class of over twenty is the largest in the history of the institution. Up to and including sophomores, all of the classes are so large that recitations are conducted by sections. All the members of the class that graduated last June have found useful occupation in this country, about half as Christian teachers, the rest in business. Of the present students one-third are Protestants, the remainder come from Gregorian-Armenian or Orthodox-Greek homes. More than one-fourth of the whole number render some form of manual or other service in part payment of college bills.

"The number of students this year is ten per cent less than last year, accounted for, I think, by the fact that for eight months six of our students have been in prison. The charges against them seem trifling, but being of an alleged political character, the case drags its slow length along. There is reason to expect that the regular trial will soon take place, and that after it they will be released.

"Our students are very receptive, and furnish a hopeful field for Christian effort. We need the divine power in our midst, and we seek the prayer of friends for the supply of this need."

Eastern Turkey Mission.

SUPPLYING TEACHERS.

A STRIKING illustration of the influence of a well-conducted college under auspices of a Foreign Missionary Board is afforded by the following quotation from a letter written recently by Mr. Andrus at Mardin: —

"During the last week we had a telegram from Bussorah, asking for two men for the Muscat station of the Arabian Mission of the Reformed Church Mission. Aleppo also has just been supplied by us with a woman teacher for the school of Rev. Mr. Christie. She took her diploma last June from our Girls' High School. We have also been equally generous with the Church Missionary Society in supplying them with teachers for their Mosul and Bagdad stations. A former principal of our Preparatory School is now a tutor in the college at Asyut, in Egypt. So the benefits of the plant established here are not confined to the narrow borders of our station field."

No better argument for devoting more attention to this strategic position in the Eastern Turkey Mission could be had. The claims of this mission for an increase in its working force are exceedingly powerful, and worthy of early response from some church or individual.

Marathi Mission.

SIXTY-NINE MEMBERS.

MR. R. A. HUME, of Ahmednagar, sends encouraging word from his field, received on the third of November. He says: "Sunday, October 5th, was a day of encouragement for the First Church here. Fifty-one girls and thirteen boys entered into covenant with the church on profession of faith. Most of these were famine children and therefore nearly all were baptized as well as received into communion. Nine infants were also baptized." When the efforts of the missionaries are being rewarded with such magnificent results as these, surely the church at home should rally

to the support of their foreign agents and send the needed reinforcement of men and money to conserve the present work and extend it.

BATTLE WITH PLAGUE.

"The plague is increasing in many districts of Western India. Imported cases of the disease have become somewhat numerous in this city. For this reason unusual measures of precaution are being taken. The sanitary officer of Ahmednagar is an Indian Christian of our mission. The superintendent of one of the twelve wards is a Christian. A missionary (Mr. Haig) is superintendent of another ward." It is seen by the above statement that the municipal governments are learning from the activity of the missionaries in famine times, and are using some of the converts in connection with relief work.

LARGE ADDITIONS.

Mr. E. S. Hume, of Byculla, reports from his field large additions to the church. He says: "You will be pleased to hear that at the church prayer meeting last evening (October 16th) it was voted to receive into the church twenty-eight persons who had been approved by the Examining Committee.

"The party composed of Mr. and Mrs. Fairbank and Mr. and Mrs. Peacock arrived this morning (the 17th). They have had a rough voyage in the Arabian Sea and are glad to be on land again. All are well."

AN URGENT APPEAL.

Special attention is called to the following statement and appeal from Mr. Fairbank, at Vadala. Such information should stir the churches to more faithful prayer that the great harvest season now at hand in this and similar fields may not be neglected, and the harvest be allowed to waste away. Mr. Fairbank writes: —

"I must say that the magnitude of the present work in this district almost overcomes me. In this past two years it has more than doubled its former proportions. When I stop to consider that here in Vadala alone there are now four schools with over three hundred pupils needing the closest attention of a missionary, and then think of the twenty-five district schools which are most important centers of influence and need careful guidance and constant superintendence, I feel that it is certainly full time that another additional missionary was appointed for our station. The difficulty attending superintendence of so many schools is apparent, when it is known that these are scattered over a territory of from forty to fifty miles square. In addition, the preachers and pastors employed by us work among more than one thousand adherents who have not yet been baptized and who need careful instruction. The eleven churches within the district require much supervision, since important questions regarding them are constantly arising."

Mr. Fairbank then says that since there are no available helpers connected with the mission, he must plead with the Prudential Committee to send out more foreign helpers. No church could ask for a better opportunity to do a great work than through the support of one or two additional missionaries for this section of the Indian field.

Madura Mission.

FIFTY YEARS A PASTOR.

In a letter received October 21st, Rev. J. S. Chandler says: "In Dindigul I have arranged with Pastor I. Savarimuttu to resign his work at the end of the year. He is in his forty-ninth year of mission service, and though he will

not ask for any wages hereafter, his desire is to work at least another year, and round out a half century of mission service. He has been most loyal to the mission, and his four sons are all doing good service as teachers in our schools, one each in Melur and Battalagundu, and two in Pasumalai."

Foochow Mission.

YOUNG EVANGELISTS.

THE influence of Christian Endeavor societies in non-Christian lands is a greater factor in the evangelistic work of the churches than perhaps is the case generally throughout the United States.

Miss Wiley, of Foochow, writes as follows: —

"Christian societies, on the whole, have done good work among the students, and at the end of the term some of the members of the Young Men's Christian Association united with the church. At the same time some associate members became active members of the Christian Endeavor Society, and others who had never been interested became associate members. The Junior and Intermediate societies seem to be especially fruitful fields for Christian effort. The idea which many of the young boys bring with them of a religious service is, to say the least, not one of reverence. The Christian Endeavor Society acts as a training school, and the development in their manners and outward behavior resulting in even one term of connection with the society is wonderful. Every Monday the active members meet me to pray for those 'not yet believing,' and to prepare for the next meeting."

THE BLACK DEATH.

MISS CHITTENDEN gives information, in a late letter, regarding the ravages of cholera in Foochow. She states that in connection with her immediate work two Bible-women have died, and that in Ing-hok three native teachers and three Bible-women have been taken from their ranks by the disease. She also states that a number of the children who attended day school have died, and that many more are left orphans by the "black death."

It is difficult to appreciate how great the loss is to the missions of the Board when those who have been under Christian training for years are taken away by disease or other cause from the work in which they would be most effective.

RETRENCHMENT VOTED.

At the last meeting of the Foochow Mission it was voted, "That a committee of three be authorized to write to Secretary Smith and the Woman's Board of Missions in reference to the immediate necessity of providing two single women for the Girls' Boarding School at the Pagoda Anchorage Station, and for woman's work, and also the providing of suitable buildings at Diong-loh, so that the school may be reopened under proper conditions." It was also voted, "That the Girls' Boarding School at Pagoda Anchorage be suspended for the remainder of the year, in view of the lack of a teacher and suitable accommodations."

This action on the part of the mission was taken after the marriage of Miss Borts to Dr. Bliss, which took away from this station the only teacher for the Girls' Boarding School. The call of the mission, therefore, is for two single women to take up a work which has long been established, but which for several years has suffered greatly because there was no adequate provision for a building, and because no one could do the touring made necessary by the influences of the school. The letter, received late in November from Miss Hartwell and Dr. H. I. Whitney, continues as follows: —

"The Boards have known that the

mission has called for some years for money to build a girls' school and ladies' residence on ground already purchased for the purpose near Diong-loh city. The situation is most beautiful and healthful, and the Chinese have been questioning for many months why buildings are not erected, and we realize there is great loss of moral influence when we tell them there is no money at hand, for the Romanists are most active in that region and are glad to boast their strength against our apparent financial weakness, to which those empty compound walls, so prominent from every direction, stand a monument."

PARENTS DISAPPOINTED.

"Since word has gone out over the field that the girls' school is closed, protestations and regrets come from all sides. The preachers, in many instances, have urged for years before parents consented to send their daughters, and now, when great effort has been made in the families to arrange to send the daughters, they are told the school is closed. The preachers feel it a great blow to their moral standing in the vicinity of their work, for the people charge them with holding out false hopes; so the people themselves lose faith, and the poor girls, who have had little say in the matter, are the most to be pitied, because their own fond hopes of education meet deep disappointment. It seems very clear that if girls of the outlying districts are to be reached, they must be educated in their own districts and not be sent to plague-stricken Foochow. A girls' school cannot be carried on without a building for the school and also for the lady in charge. It has never been considered wise to send one woman alone to Diong-loh, and the mission for a long time has called for a lady to be associated with Miss Borts, and now she has become Mrs. Bliss, the mission repeats the call for a woman for woman's work to live with another to have charge of the girls' school at Diong-loh."

HOW REACH THE HOME?

"No place can be said to be evangelized until the mothers and the homes have been reached. For this reason one person is needed to do the touring. As girls are gathered into boarding schools they go home during the vacation periods, carrying the knowledge of the missionary and of the Christian religion into their scattered villages. In order to reap the benefit of the boarding school and also the day school, it seems most important to have Bible-women and station classes in the principal towns, to reach the mothers of the children already studying, and to open the hearts of other mothers to consent to the attendance of their girls at the school."

The amount asked for by this mission has for several years been put at several thousand dollars, since this would erect a girls' boarding school and also a residence for the two women at Diong-loh. At this particular time the mission calls for $2,500, in order to erect a building which would be arranged to accommodate also the two young women who would have charge of the school work and the touring. If an extra $1,500 could be secured, a separate home could be erected, thereby making available more space for the school. All the money for the current expenses of both the school and the touring has been pledged. As soon as the building and the two workers are supplied, the entire need will be met. It will take a year to build after the money is sent. An additional year or two will be required for the women to learn the language sufficiently to begin the work.

Such an urgent appeal might well be considered by any one of a large number of churches as an additional object which might be included in their benevolences. It is to be remembered that this is but one of a large number of appeals coming from various sections of the world where the missionaries of the American Board are breaking down be-

cause of overwork, or are powerless to extend their work in response to appeals from the natives surrounding the places where work is now conducted. If the Congregational churches of the United States would contribute the $100,000 advance over former years, these needs could be met successfully.

South China Mission.

REMARKABLE EXPANSION.

THE speed with which Christianity has spread in certain sections of the non-christian world during the last few years is remarkable. The assertion that the church of Jesus Christ can and should evangelize the non-christians of each generation is reasonable when either her resources of men and money are considered, or the progress which has been made within a generation at many points in countries occupied by the missions of the various societies. In this connection the information contained in a recent letter from Mr. Hager is full of interest and hope. He says: —

"It was eight years yesterday since my last arrival in China and the years have been full of changes in the Empire, and I trust some changes for the better in the mission. At least the number of stations has increased from five to twenty-seven, twenty-five of which are now under my supervision. The membership has also increased from a possible 100 to more than 1,400, so that we can take heart and feel encouraged at what our Lord has done for us."

EAGER HEARERS.

As suggested by a letter from Dr. Sheffield, of the North China Mission, printed in the last issue of the *Missionary Herald*, the massacres of 1900 are already resulting in an increased desire on the part of the Chinese to hear the message of the missionary. The results of this eagerness are seen constantly in the reports from the different missions in China. Mr. Nelson, of Canton, writes:

"At our quarterly meeting two weeks ago thirteen applicants for baptism presented themselves. Of these, six were received, five were put on probation, and two were advised to join Dr. Hager's church in the country."

North China Mission.

WORKMEN'S MEETING.

WHEREVER new buildings have been erected to replace property destroyed at the time of the Boxer massacres, the missionaries are rejoicing in the new equipment and the new opportunities for their work. Miss Porter, in writing from Peking, mentions their joy at the erection of their new chapel, and describes in the following words a meeting of the workmen held each day during the construction of this building: —

"The daily half-hour of service with the hundreds of workmen has been one of the features of the summer. Since the time was paid for, almost all men were ready to gather under the mat shed provided for them to listen to the preaching. We hope to see some of the fruit from such seed-sowing."

CHINESE NEW WOMANHOOD.

In speaking of the schools, Miss Porter states that two full years have been added to the course of study, and as a result the older pupils have become enthusiastic in their desire to advance to a higher grade. After describing the value to missionary work of the students who have been trained in the schools, she adds: —

"Character forming is a slow process

and the new woman of China is but beginning to emerge. She, however, has her face turned toward the Light, and we missionaries can gratefully and truthfully say that, as far as we know her, her awakening and developing powers are entirely consecrated."

FUTURE UNCERTAIN.

In closing her letter Miss Porter speaks of the present outlook and their need for dependence upon the Lord of the harvest, whose business it is both to provide the laborers and to guide them in their work. "This is a strange time of uncertainty and apprehension. No one knows what the next months are to bring. Changes must surely come. Will they be for good or ill? The one sure foundation abides whatever betide. Each man, woman or child who comes to know Jesus Christ is put beyond the perils of ultimate loss. We have been taught by the convulsion of 1900 and the recent cholera epidemic that this present generation cannot possibly forget the truth. 'The things which are seen are temporal,' so we watch the growth of houses and plan for intellectual advancement with constant remembrance that these are only for the nurture of something invisible, but enduring, which is hid with Christ in God."

IMPROVED EQUIPMENT.

Since sailing from San Francisco five months ago Mr. Williams has been ill, but had recovered late in the summer. He comments, in a recent letter from Peking, upon the fact that only Dr. Charles A. Stanley survives with himself from the number of missionaries who were in Tientsin when he (Mr. Williams) reached China thirty-six years ago on the 20th of August, 1866. He says: —

"In many ways the Boxer uprising has been overruled for good. There is everywhere great improvements in the missions. Much more land has been secured. Dwelling-houses are all constructed with two stories, thereby removing the constant dangers of malarial fevers. The churches and school buildings, as well as dwellings, are better constructed."

In speaking of the cholera and its ravages, Mr. Williams says: —

"No case developed among the foreigners, because they abstained from all fruits and vegetables except such as were well cooked. So we have not felt the least fear when the natives were dying by the hundreds about us."

Japan Mission.

A NEW CHURCH.

THE fall meeting of the Kumi-ai churches in and near Kobe brought out facts about the development of the native churches worthy of special comment. There are four such churches in Kobe at the present time, three of which are self-supporting. The fall meeting was made memorable by the admission to the local association of churches of a congregation formerly independent and somewhat divorced in spirit from the others. Regarding this new church, Mr. Atkinson recently wrote: —

"The church, which is called 'Ikuta,' has 151 members, with a building of foreign architectural design. A native pastor is its evangelist. The members support the church entirely, with the exception of ninety-six yen per year, or forty-eight dollars. This sum it receives from the mission." The city of Kobe has, therefore, four churches, which are practically independent of financial aid, five others receiving aid, with six additional places where religious work is done by the missionaries. The native working force is composed of six pastors, three evangelists, and two Bible-women.

"The first church of Kobe is preparing to celebrate its thirtieth anniversary, which occurs in 1904. At a large expense of $1,250, the building is being renovated and its external environment improved. Mr. Harada is still the efficient pastor.

"The church has recently had a case of discipline that shows the character of the body. The manager of a bank in the city, a personal friend of the pastor, was desirous of being elected to the National Diet. He was so anxious for election that he thought it best in at least two towns in the prefecture to have the rumor that he was a Christian denied in his presence on the platform of the lecture hall, and before he made his address. We have a church in one of those towns and a few Christians in the other. The facts were brought before the Kobe church. A committee was appointed to see the banker. He was not inclined to confess wrongdoing, hence the church excommunicated him. Perhaps he had never been soundly converted as Mr. Kataoka has evidently been. Elected or not elected, Mr. Kataoka stands by the Cross in full sight of all. The banker was elected (as also was Mr. Kataoka); hence he is probably satisfied with his gain, if not quite content over his loss."

AN EVENING SCHOOL.

MR. STANFORD, in writing from Kobe, makes special mention of the interest taken by the men of Tamon church in Bible study. The class which he had taught last year was taken up again this fall, at the special request of the men. Mr. Stanford also speaks as follows regarding the work of the Young Men's Christian Association in Kobe, which is under the direction of Mr. George Gleason, a graduate of Harvard University, now serving as Foreign Secretary of the International Committee of the Young Men's Christian Associations in the United States: —

"The Christian young men of the various churches have a vigorous association. An evening school for English has been started, which has sessions five nights each week, from 7.30 to 9.30. Six classes are conducted each evening. Some of the missionaries and other foreigners resident in Kobe are aiding in the teaching. By drawing the non-Christian young men from the banks, business houses, schools, and other institutions, they are interested in the study of English and thereby have their attention turned more readily to the social and religious exercises held in the association rooms. Religious exercises do not form a part of the work of the evening school, but the young men who are at the head have an earnest Christian interest in the work. The Bible class is held at the rooms Sunday afternoons, and religious meetings at definite times during the week."

Mr. Stanford has a Bible class in Kobe College composed of twenty students, who are studying an outline of the Old Testament, four times a week. He has also a class of college girls in psychology. He says: —

"This work is intensely interesting, and in the course of a year the spiritual results are most gratifying. Figures are but poor symbols of results in this line, but of baptisms alone there were twenty-two the last school year. All of the thirteen graduates in June were Christians, one of whom experienced a hard intellectual struggle before yielding her former faith in favor of Christianity. Five of the thirteen are assistants to missionary women this year in direct Christian work, while a few others have entered educational work where their Christian influence will tell."

A VETERAN TOURIST.

MR. DAVIS, of Kyoto, sends late word regarding his work in Hokkaido. In a letter received on the 18th of November, he says: —

"The last month I made two long tours in company with Rev. Mr. Osada, the President of the Home Missionary Society of the Kumi-ai churches. The traveling on these tours was the hardest I have experienced since the Civil War. The outlook everywhere in Hokkaido is encouraging, and it is an inspiration to see Christian foundations being laid in the new towns from the beginning. The spirit of union and coöperation on the part of all the missions and churches working in Hokkaido is delightful."

Mr. Davis has been in Japan since 1871, a period of thirty-one years.

Mr. Learned writes from Kyoto that Miss Olive S. Hoyt arrived in Kobe on the 22d, and was welcomed with gladness to the mission. This addition to the Japan force of foreign workers makes the number the largest since the year 1896. The total number is now sixty.

Austrian Mission.

On the thirtieth anniversary of his missionary service under the American Board, Mr. Clark of Prague writes a letter to his supporting church in Winchester, Mass., celebrating the event. He speaks with hope regarding religious work in Russia in the following words:—

BOHEMIAN COLONISTS.

"As our work is bounded on the east by Bohemian colonies in Russia, I may briefly intimate that we may now work more freely in that great empire. Our meetings in the city of Lodz, where 10,000 neglected Bohemians live, are now public, as the result of a direct appeal to the Czar, which received favorable consideration. The St. Petersburg friends of the work are supporting the Bohemian evangelist in Lodz. Since the Russian language can be acquired by an educated native of Bohemia in four months, it may be a part of God's plan to use these colonists, now in Russia, to aid in the evangelization of that immense empire."

NEW CHAPELS.

"In many scattered villages of Moravia, the province north of Vienna, there are members of Christian churches. Our helper in Crossnitz owns a small paper store, which has become the center of an influential work among the Romanists who fill his two rooms to listen to the reading and explanation of the scriptures. This helper knows his Bible well. Through a faithful friend in Scotland a small hall has been erected in the garden back of the little house, where over one hundred people can be assembled. This is a most important step forward in that city of thirty thousand. In September a successful Young Men's Christian Association was organized here, which is the first in the Province of Moravia. In Bohemia the Association Movement has a strong hold in many places, while in Vienna there are two of these organizations.

"In Smichov, where I reside, the house for mission work is now being erected. The gospel hall will be in the first story, with the rooms of the Young Men's Christian Association. This floor has been arranged so that the division wall can be rolled up, thereby giving sitting room for nearly four hundred. The ground floor, with the third and fourth, will be rented. There will be a large debt on this house, which if removed would leave the Smichov church self-supporting. I hope and pray that the churches of America will contribute enough to the treasury of the Board to enable the Prudential Committee to appropriate much needed funds for this house, and others which are so much needed in other cities.

"In Pilsen, a center for 2,000,000 people, our work is growing. The hall rented for services has been outgrown. In Klatta, an outstation of Pilsen, I preached recently to a large number of Romanists, baptized two babies, administered the Lord's Supper, received new members, and proceeded the same day to Pilsen for similar work, where six more members were received into the church."

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER. (As set forth in the original suggestion for the Week of Prayer.)

"That God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation." (See page 4.)

ARRIVALS ABROAD.

October 19. At Benguella, West Africa, Rev. and Mrs. W. E. Fay, Miss Margaret W. Melville, Miss Elizabeth B. Campbell and Miss Ella M. Arnoldi. (See page 1.)

October 22. At Kobe, Japan, Miss Olive S. Hoyt.

October 25. At Tientsin, China, Rev. and Mrs. W. P. Sprague.

The *Carrie and Annie* arrived at Ruk, Micronesia, on October 15, after a voyage of one hundred and twenty-three days from San Francisco.

DEPARTURES.

November 25. From San Francisco, Mrs. Mary W. Dunning, to join her husband, Rev. Morton D. Dunning, at Kyoto, Japan.

November 29. From Boston, Rev. and Mrs. John P. Jones, D.D., returning to the Madura Mission.

DEATHS.

November 22. At Clifton Springs, N. Y., Mrs. Mary C. Worcester, formerly of Auburndale, and widow of the Rev. Isaac R. Worcester, for many years Editor of the *Missionary Herald*.

November 30. At Sea, while with his mother, on her way to Japan, Ward W. Dunning, son of Rev. Morton D. and Mary Ward Dunning, of Kyoto, Japan.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Buxton, 1st Cong. ch.	2 50	
Calais, Cong. ch.	60 65	
Falmouth, 2d Cong. ch.	11 00	
Gardiner, Cong. ch.	17 00	
Lewiston, Pine-st. Cong. ch.	70 35	
Masardis, Cong ch. and Sab. sch.	4 00	
Portland, Bethel Cong. ch., Friend, 25; West Cong. ch., 7,	32 00	
Sanford, Cong. ch.	5 00	
——, "Granite,"	1 00	203 50

NEW HAMPSHIRE.

Barnstead, Cong. ch. and Sab. sch.	12 25	
Concord, West Cong. ch.	16 00	
Contoocook, Friend, Thank-offering,	23 00	
Cornish, Cong. ch.	3 73	
Exeter, 2d Cong. ch., toward support Rev. H. K. Wingate,	12 60	
Hampstead, Cong. ch.	8 18	
Hillsboro Bridge, Cong. ch.	43 80	
Hillsboro County, Friend,	500 00	
Hinsdale, Cong. ch.	6 50	
Hooksett, Cong. ch.	10 78	
Lisbon, 1st Cong. ch.	3 75	
Milford, 1st Cong. ch.	26 82	
Milton, Cong. ch. and Sab. sch.	5 40	
So. Barnstead, Cong. ch.	4 00	
Walpole, Cong. ch., Member,	5 00	
West Lebanon, Cong. ch.	9 01	
Wilton, 2d Cong. ch., to const. with other donations, MARY N. ABBOT, H. M.	48 58	
Winchester, Cong. ch.	30 00	769 40

VERMONT.

Barnet, Cong. ch.	71 00	
Bennington, 2d Cong. ch.	89 00	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	100 00	
Cabot, Cong. ch.	8 60	
Coventry, Cong. ch., toward support Rev. R. Thomson,	32 00	
Derby Line, Rock Island & Derby Line Cong. ch., toward support native catechist, Madura,	24 00	

East Berkshire, Cong. ch. 10 00
Gaysville, Cong. ch. 3 00
Hartland, Cong. ch. 20 30
Irasburg, Cong. ch., toward support Rev. R. Thomson, 24 05
Jericho, 2d Cong. ch. 3 00
Lowell, Cong. ch., toward support Rev. R. Thomson, 2 75
Lyndonville, Cong. ch. 26 62
No. Troy, Cong. ch., toward support Rev. R. Thomson, 20 60
Plainfield, Mrs. A. Betsy Taft, 4 00
Quechee, Cong. ch. 18 25
Rupert, Cong. ch. 23 80
St. Johnsbury, North Cong. ch. 238 47
Vergennes, Cong. ch. 17 47
——, Friend, toward support Rev. R. Thomson, 10 00——746 91
Legacies. — South Royalton, Susan H. Jones, by John R. Woods, Ex'r, add'l, 58 24
805 15

MASSACHUSETTS.

Acton, Cong. ch. 7 00
Amesbury, Main-st. Cong. ch. 39 16
Ashland, Cong. ch. 8 33
Berkley, Friends of Foreign Missions, 50 00
Boston, South Evan. ch. (West Roxbury), toward support Dr. T. S. Carrington, 385; Allston ch., 185.70; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney 131.59; Park-st. ch., for work in China, 65; Shawmut ch., 59.06; 2d ch. (Dorchester), 25; Roslindale, Sab. sch., 5.40, 856 75
Brookline, Harvard Cong. ch. 823 24
Cambridge, 1st ch., Congregational, add'l, 115 00
Chelsea, Central Cong. ch. 12 17
Chicopee, 1st Cong. ch. 18 50
Chicopee Falls, 2d Cong. ch. 29 24
Clinton, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. C. S. Sanders, 25 00
Colerain, Cong. ch. 4 73
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 7 38
Dalton, 1st Cong. ch., to const. Howard J. Smith, Mrs. Guy G. Barber, Mrs. Charles Bovett, Olivia M. Howlett, and Rev. Archibald Cullens, H. M. 464 53
Danvers, Maple-st. Cong. ch., of which 26 toward support Rev. F. A. Lombard, 76 00
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 354 20
Dennis, Union ch. of Christ, 20 00
Dudley, Cong. ch. and Y. P. S. C. E. 12 00
Everett, 1st Cong. ch. 47 00
Fall River, Central Cong. ch., of which 800 toward support Rev. and Mrs. G. W. Hinman, 999 41
Framingham, Plymouth Cong. ch. 112 05
Georgetown, 1st Cong. ch. 8 00
Globe Village, Evan. Free Cong. ch. 15 14
Great Barrington, 1st Cong. ch., toward support Rev. Geo. Allchin, 61 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Halifax, Cong. ch. and Y. P. S. C. E. 12 15
Hamilton, Cong. ch. 15 31
Hanover, 2d Y. P. S. C. E. 2 00
Haverhill, West Cong. ch., 17.74; Centre Cong. ch., for India, 3.17, 20 91
Hingham, Cong. ch. 5 75
Holyoke, 1st Cong. ch. 29 04
Lawrence, Trinity Cong. ch. 15 60
Lincoln, Cong. ch., add'l, 74 00
Lowell, 1st Cong. ch., 49.15; Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 16.70, 65 85
Ludlow, 1st Cong. ch. 8 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 42 20
Lynnfield, 2d Cong. ch. 1 20
Malden, Edgeworth Chapel, 1 10
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 11 52
Middleboro, 1st Cong. ch. 1 75
Milton, C. S. H. 2 00
Moore's Corner, Cong. ch. and Sab. sch. 7 00
Newburyport, North Cong. ch., 8.02; Belleville Cong. ch., Mrs. B. R. Abbe, 2.25, 10 27
Newton, Eliot Cong. ch. 2,950 00
Northampton, Edwards Cong. ch., of which 220 toward support Rev. Lewis Bond, 225; A., 200.00; Friend, 15, 440 00
Northboro, Cong. ch. 10 00
No. Weymouth, Pilgrim Cong. ch. 15 00
Norton, Trin. Cong. ch. 119 37
Oakham, Cong. ch. 43 00
Oxford, 1st Cong. ch., to const. Miss Sarah Townsend, H. M. 100 00
Peabody, South Cong. ch. 179 00
Plympton, Cong. ch. 2 00
Randolph, Cong. ch. 53 00
Reading, Cong. ch. 48 61
Rochester, 1st Cong. ch. 14 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton, 16 29
Royalton, 1st Cong. ch. 7 65
Salem, Tab. Cong. ch., of which 122.94 toward support Rev. D. S. Herrick, 148 11
Shelburne Falls, Cong. ch. 28 00
Somerville, Prospect Hill Cong. ch. 54 26
Southboro, Pilgrim Cong. ch. 24 77
South Braintree, Cong. ch. 16 00
South Hadley, of which 141.46 from Cong. ch. and 5 from Cong. Sab. sch., both toward support Rev. J. E. Abbot, 146 46
So. Lincoln, Mrs. A. H. Farrar, 50 00
Springfield, Faith Cong. ch., 38.90; Olivet Cong. ch., 11.80, 50 70
Sturbridge, 1st Evan. Cong. ch. 26 00
Sunderland, Cong. ch. 70 00
Townsend, Friend for China, 5; for Madura, 5; for W. C. Africa, 5; for gen. work, 5, 20 00
Turner's Falls, Cong. ch. 5 00
Upton, 1st Cong. ch. 7 65
Waquoit, M. B. Greenwood, 5 00
Warren, Cong. ch. 21 00
Watertown, Phillips Cong. ch. 60 72
West Medford, Cong. ch. 22 25
West Newbury, 1st Cong. ch. 7 55
West Somerville, Cong. ch. 3 13
Worcester, Plymouth Cong. ch., 58.91; Park Y. P. S. C. E., for Theol. student, Japan, 30, 88 91
——, Unknown, 5 00
——, Franklin, 2 00—9,475 91
Legacies. — Chelsea, Ann Maria Dutch, by A. C. Tenney, Ex'r, 116 98
Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee, add'l, 20 00
Newburyport, Harriet M. Savory, by Louis Patriquin, add'l, 14 27
Uxbridge, Sarah L. Macomber, by C. S. Weston, Ex'r, 76 32
Winchendon, Mrs. Electa H. Brooks, by H. T. Raymond, Ex'r, add'l, 2 25——229 82
9,705 73

RHODE ISLAND.

Central Falls, Cong. ch. 97 82
Saylesville, Y. P. S. C. E. of Sayles Mem. ch., toward support Rev. F. M. Chapin, 3 12——100 94

CONNECTICUT.

Ansonia, Cong. ch. 50 00
Bloomfield, Cong. ch. 3 26
Cheshire, Cong. ch., of which 50 from John L. Foote, 111 66

Clinton, Y. P. S. C. E., for Bible reader in India, 15 00
Columbia, Cong. ch. 55 05
Cornwall, 2d Cong. ch. 78 80
Coventry, 1st Cong. ch. 50
Derby, 1st Cong. ch. 17 78
East Windsor, 1st Cong. ch., toward support native preacher, Turkey, 56 00
Georgetown, Swedish Cong. ch. 1 37
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, 307 68
Hartford, Park Cong. ch., toward support Rev. A. Fuller, 156.01; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 125, 281 01
Hebron, Y. P. S. C. E., toward support Rev. R. A. Hume, 20 00
Huntington, Cong. ch. and Sab. sch. 27 00
Killingworth, Cong. ch. 8 75
Lebanon, Exeter Cong. ch. 11 40
Meriden, 1st Cong. ch. 152 00
Middletown, 1st Cong. ch. 37 51
New Haven, Ch. of the Redeemer, toward support Dr. J. E. Tracy, 800; Humphrey-st. Cong. ch., for Ceylon, 305.92; Taylor ch., 4, 1,109 92
New London, 2d Cong. ch., of which Alpha W. Barlow, 18, toward support Dr. G. W. Harding, 1,063.42; 1st Ch. of Christ, 114.31; Primary Sab. sch. of 1st Ch. of Christ, toward support Rev. C. N. Ransom, 2.43, 1,180 16
Newtown, Cong. ch. 4 31
Plainville, Cong. ch. 74 67
Plymouth, Cong. ch. 12 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 56 17
Redding, Cong. ch. 10 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 68 15
Seymour, Cong. ch. 7 53
So. Windsor, 2d Cong. ch. 21 70
Union, Cong. ch. 4 53
Warren, 1st Cong. ch. 29 00
Watertown, 1st Cong. ch. 84 00
Winchester, Cong. ch. 33 20
Windsor, 1st Cong. ch. 54 00—3,984 11
Legacies.— Northfield, Mrs. Laura H. Catlin, by Jas. P. Catlin, Ex'r, 100 00
Rockville, Mrs. Sarah Jane Pease, by Phineas Talcott, Ex'r, 240 00—340 00
4,324 11

Correction:—In Dec. *Herald*, Hartford, Swedish Cong. ch., 3, should read Middletown, Swedish Cong. ch., 3.

NEW YORK.

Albany, Friend, 50 00
Angola, Miss A. H. Ames, 5 00
Berkshire, 1st Cong. ch. 47 70
Brooklyn, Clinton-av. Cong. ch., 1,185.26; Flatbush Cong. ch., for India, 83.44; Puritan Cong. ch., 19.14, 1,287 84
Buffalo, Niagara-sq. ch., Young People's Pilgrim Band, for catechist, Madura, 10 00
Candor, Cong. ch. 1 00
Center Nyack, Cong ch. 3 00
Clayville, Pilgrim Cong. ch. 2 60
Corning, Cong. ch. 5 00
Cortland, 1st Cong. ch., toward support Rev. W. N. Chambers, 223 52
East Bloomfield, Mrs. Eliza S. Goodwin, 2 25
East Rockaway, Bethany Cong. ch. 6 00
Fairport, A. M. Loomis, 10 00
Gloversville, Cong. ch. 2 65
Greene, 1st Cong. ch. 21 00
Howells, Cong. ch. 5 57
Jamestown, Cyrus Underwood, 10 00
Mt. Sinai, Cong. ch. 7 60
New York, Rev. M. F. Luther, for two native workers, Madura, 17 50
No. Guilford, Union Cong. and Meth. Sab. sch., for Bible-reader, India, 15 00
Orient, Cong. ch. 20 15
Oswego, Cong. ch. 34 71
Reed Corners, Cong. ch. 4 00
Rochester, South Cong. ch. 39 48
Westmoreland, Cong. ch. and Sab. sch. 7 00—1,838 57

NEW JERSEY.

Bridgeton, Mrs. M. D. Bennett, 55
East Orange, Trinity Cong. ch. 225 00
Haddonfield, J. D. Lynde, 50 00
Montclair, 1st Cong. ch. 1,000 00
Paterson, Auburn-st. Cong. ch. 11 00—1,286 55

PENNSYLVANIA.

Ridgway, 1st Cong. ch., Kingdom Extension Soc. 72 57
Welsh Hill, Bethel Cong. Tab. 5 00——77 57

DISTRICT OF COLUMBIA.

Washington, Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 5 00

NORTH CAROLINA.

Dockery's Store, Louisville Cong. ch. and Sab. sch. 1 00

SOUTH CAROLINA.

Charleston, Joseph E. Hubbard and brother, for native preacher, India, 10 00

GEORGIA.

McIntosh, E. Bechan, 4 75

FLORIDA.

Ormond, Union ch. 19 22

ALABAMA.

Gadsden, Cong. ch. 1 00
Mobile, 1st Cong. ch. 1 55——2 55

INDIANA.

Fort Wayne, Plymouth Cong. ch. 21 30
Indianapolis, Covenant Cong. ch. 1 23——22 53

KENTUCKY.

Berea, 1st Cong. ch. 75
Lexington, 1st Cong. ch. 4 00——4 75

MISSOURI.

Joplin, Mary Monette, 1 00
New Cambria, 1st Cong. ch. 5 00
St. Louis, Compton Hill Cong. ch., 49.55; Fountain Park Cong. ch., 17.45; Hope Cong. ch., 7, 74 00——80 00

OHIO.

Akron, 1st Cong. ch. 111 00
Andover, Cong. ch. 3 31
Ashtabula, Cong. ch., per "R. G. S." 2 00
Brownhelm, Cong. ch. 5 00
Chardon, 1st Cong. ch. 9 85
Cincinnati, Walnut Hills Cong. ch. 85 08
Clarksfield, Cong. ch. 5 00
Eagleville, Cong. ch. 3 27
Fitchville, 1st Cong. ch. 10 00
Greenville, Frazer E. Wilson, for catechist, Madura, 5 00
Gustavus, Cong. ch. 8 20
Huntsburg, Cong. Sab. sch., toward support Rev. Jas. H. Dickson, 10 00

Johnsonville, Cong. ch. 1 98
Kent, 1st Cong. ch. 60 00
Kingsville, Miss E. S. Comings, 10; Mrs. S. C. Kellogg, 5, 15 00
Lexington, Cong. ch. 16 05
Litchfield, Cong. ch. 11 10
Madison, Central Cong. ch. 12 76
Mansfield, Mayflower Memorial Cong. ch. 7 00
Marietta, 1st Cong. ch. 350 00
Nelson, Cong. ch. 5 00
New London, 1st Cong. ch. 16 05
Oberlin, 2d Cong. ch, of which 24 for China, 161; Rev. H. B. Hall, 25, 186 00
Radnor, Edward D. Jones, 5 00
Steubenville, 1st Cong ch. 30 42
Strongsville, 1st Cong. ch. 12 00
Tallmadge, Cong. ch. 41 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 200 00
West Andover, Cong. ch. 3 13
West Williamsfield, Cong. ch. 70
Williamsfield, Cong. ch. 4 72
Youngstown, Elm-st. Cong. ch. 11 34—1,246 96

ILLINOIS.

Atkinson, Cong. ch. 6 20
Batavia, Cong. ch. 35 00
Bureau, Cong. ch. 2 60
Chicago, Chicago Theol. Sem., for the Ransom Fund, 55; St. James Ger. Cong. ch., 5; Puritan Cong. ch., 2; New Eng. Cong. Sab. sch., toward support Rev. Jas. Smith, 15, 77 00
Danvers, Cong. ch. 3 45
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 100 00
Fall Creek, Ger. Cong. ch. 20 50
Geneva, Cong. ch. 19 75
Harvey, Cong. ch. 11 93
Highland, Cong. ch. 32 70
Illini, Cong. ch. 9 00
Jacksonville, Cong. ch. 50 02
Lockport, 1st Cong. ch. 8 00
Marseilles, Cong. ch. 112 20
Mazon, Park-st. Cong. ch. 8 15
Melville, Cong. ch. and Sab. sch. 4 00
Mendon, Cong. ch. 13 46
Oak Park, 1st Cong. ch., toward support Rev. Robert Chambers, 72 33
Plainfield, Cong. ch. 20 75
Richmond, Cong. ch. 7 50
Seward, 2nd Cong. ch., 20.65; 1st Cong. ch., 11, 31 65
Stockton, Jos. Goldthorp, 25 00
Western Springs, Cong. ch. 4 25—675 44

MICHIGAN.

Bass River, 1st Cong. ch. 12 00
Detroit, 1st Cong. ch. 170 00
Ellsworth, Cong. ch. 4 50
Freeport, Pilgrim Cong. ch. 5 00
Grand Junction, Mrs. A. Cranse, 4 50
Grand Rapids, Park Cong. ch., of which 15 toward support Rev. C. R. Hager, 40 00
Hancock, Cong. ch. 55 74
Hudson, Mrs. Ellen C. Stowell, to const. Miss Ellen M. Stone and Rev. J. H. House, D.D., H. M. 150 00
Lake Linden, Cong. ch. 5 00
Lewiston, 1st Cong. ch. 10 00
Muskegon, 1st Cong. ch. 24 70
Osseo, Cong. ch. 2 15
Port Huron, 1st Cong. ch. 60 09
St. Joseph, Cong. ch. 40 00
Wheatland, Cong. ch. 13 80—597 48

WISCONSIN.

Darlington, John Bray, 20 00
Genoa Junction, Cong. ch. 16 85
Hammond, Cong. ch. 2 60
Merrill, Immanuel Scan. Cong. ch. 3 75
Sturgeon Bay, Cong. ch. 57 22
Williams Bay, Cong. ch. and Sab. sch. 7 00—107 42

IOWA.

Arion, Mrs. Evans, 2; Mrs. W. A. McNeil, 1, 3 00
Danville, Cong. ch. 80 00
Des Moines, A Missionary Garden, 7 00
Fairfield, Cong. ch. 30 05
Gilman, Cong. ch. 5 66
Harlan, Cong. ch. 4 60
Kingsley, 1st Cong. ch 26 62
Lamoille, Cong. ch. 2 60
Postville, Cong. ch. 15 43
Rowan, Henry Brinkman, 10 00—184 98

MINNESOTA.

Ada, Cong. ch. 5 62
Benson, Pilgrim Cong. ch. 2 45
Big Lake, Union Cong. ch. 3 64
Minneapolis, Plymouth Cong. ch., 40.02; Pilgrim Cong. ch., 36.20; Lowry Hill Cong. ch., 9.05; Miss. Soc'y of 38th-st. Cong. ch., 6.09, 91 36
New Ulm, Cong. ch. 8 00
Ortonville, Cong. ch. 9 85
Plainview, Cong. ch. 16 80
St. Paul, South Park Y. P. S. C. E. 4 12—141 84

KANSAS.

Armourdale, Cong. ch. and Sab. sch. 2 10
Blue Rapids, Cong. ch. 5 00
Capioma, Cong. ch. and Sab. sch. 2 00
Eureka, Cong. ch. 35 62
Little River, Mrs. T. A. Brunker, 1 00
Newton, Cong. ch. 5 50
Pittsburg, Cong. ch. 1 00
Sabetha, 1st Cong. ch. 6 80
Sedgwick, Flora M. Tucker, 1 10
Wellsville, Cong. ch. 10 24
Wichita, Plymouth Cong. ch., "G. S. R." 5 00—75 36

NEBRASKA.

Brunswick, Cong. ch. 1 50
Butte, Zion Ger. Cong. ch. 3 00
Grand Island, Cong. ch., Sab. sch. and Y. P. S. C. E. 5 90
Hemingford, Cong. ch. 2 00
Lakeland, Miss E. A. Alford, deceased, 10 00
McCook, Cong. ch. Member, 5 00
Napier, Christus Ger. Cong. ch. 2 00
Omaha, 1st Cong. ch., men's contribution, 57 15
Park, Cong. ch. 3 00
Pierce, Cong. ch. and Sab. sch. 10 81
Rokeby, Cong. ch. 14 00
West Cedar Valley, Cong. ch. 3 25
Willowdale, Cong. ch. 3 50—121 11

CALIFORNIA.

Bethany, Cong. ch. 6 00
Claremont, Cong. ch. 41 59
Fresno, Ch. of the Cross, 12 75
Lockford, Cong. ch. 9 00
Lodi, Cong. ch. 13 00
Los Angeles, Vernon Cong. ch. 15 10
Oakland, Friend, 10 00
Ontario, Cong. ch. 10 54
Palermo, Cong. ch. 2 35
Porterville, Cong. ch. 24 50
San Francisco, 1st Cong. ch. 367 00
San Louis Obispo, Cong. ch. 13 00
Santa Ana, Cong. ch. 5 85
Santa Rosa, Cong. ch. K. E. Soc'y, 5 00
Wyandotte, Cong. ch. 4 05—539 73
Legacies.—Los Angeles, Mrs. Sophia A. Keyes, by Mrs. J. I. McFadden, Adm'x, add'l, 252 35
792 08

OREGON.

Condon, Cong. ch. 7 00
Salem, 1st Cong. ch. 13 60—20 60

COLORADO.

Colorado Springs, Philo C. Hildreth, 5 00
Longmont, 1st Cong. ch. 26 51
Manitou, Cong. ch. 5 60 —— 37 11

WASHINGTON.

Coupeville, 1st Cong. ch. 10 00
Dayton, 1st Cong. ch. 4 11
Ritzville, 1st Ger. Cong. ch. 50 00
Seattle, 1st Ger. Cong. ch., 6.30; Taylor Cong. ch., 7, 13 30
Sunnyside, Cong. ch. 2 75 —— 80 16

NORTH DAKOTA.

Argusville, Cong. ch. 1 50
Glenullin, Bethany Ger. Cong. ch. 20 00
Harwood, Cong. ch. 3 25
Hebron, Bethesda Ger. Cong. ch. 26 00
Kensal, Cong. ch. for India, 5 00
Leipsig, Ebenezer Ger. Cong. ch. 9 00
Medina, Friedens Ger. Cong. ch. 5 48
St. Marks, New Salem Ger. Cong. ch. 13 00
——, Friend of the Heathen, of which 25 for catechist, Madura, 100 00 —— 183 23

SOUTH DAKOTA.

Canton, Cong. ch. 14 18
Fairfax, Bethlehem Cong. ch. 5 00
Hosmer, Cong. ch. 10 00
Rapid City, Cong. ch. 31 00
Sioux Falls, Ger. Cong. ch. 2 00
Winfred, Cong. ch. for India, 2 75 —— 64 93

DOMINION OF CANADA.

Province of Quebec, Montreal, Friend, 30; H. C. Williams, 10, 40 00

HAWAIIAN ISLANDS.

Honolulu, Gleaners, Kusaie Girls' sch., 25; Gleaners, Ruk Girls' sch., 15; Two friends, 7.50, 47 50

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston,
Treasurer.

For hospital, Ahmednagar, 4,000 00
Toward support Rev. J. D. Taylor (Syracuse), 25 00—4,025 00

MISSION SCHOOL ENTERPRISE.

Maine.—Bucksport, Elm-st. Cong. Sab. sch., 2.62; Cumberland Centre, Cong. Sab. sch., 5.42; Dexter, do., 2.60; Eastport, Central Cong. Sab. sch., 5.43; Farmington Falls, Cong. Sab. sch., 2; Freeport, do., 4.62; Gilead, do., 8.02; Hampden, do., 11; Kittery Point, 1st Cong. Sab. sch., 4.25; New Sharon, Cong. Sab. sch., 2.25; No. Bridgton, do., 2.06; Seal Harbor, do., for work in India, 6.55; West Brooksville, do., 3.85, 60 67

New Hampshire.—Auburn, Cong. Sab. sch., 4.25; Bath, do., 2.30; Campton, do., 13.62; Canterbury, do., .50; Center Harbor, do., 6.55; Chester, do., 4.50; East Jaffrey, do., 3.27; Greenfield, do., 1.85; Hanover, do., 7.33; Hanover Center, do., 4.20; Keene, 1st Cong. Sab. sch., 11.45; Nelson, Cong. Sab. sch., 5; Newington, do., 2.75; North Weare, do., 6.50; Northwood Center, do., 1; Orfordville, do., 2.80; Plaistow, N. H., and No. Haverhill, Mass., 4.50; Portsmouth, No. Cong. Sab. sch., 9.74; Surry, 1st Cong. Sab. sch., 3, 95 11

Vermont.—Cambridge, 1st Cong. Sab. sch., 2; Charlotte, Cong. Sab. sch., 15; East Burke, Y. P. S. C. E., 6.25; Essex, 1st Cong. Sab. sch., 7; Franklin, Cong. Sab. sch., 5.06; Granby, Y. P. S. C. E. of Granby and Victory Cong. ch., 4; Hartland, Cong. Sab. sch., 2; Irasburg, do., 2.10; Norwich, do., 3; So. Hero, do., 4.80; Springfield, do., .50; Vergennes, do., 2.17; Vershire, do., 3.70; Westminster, 1st Cong. Sab. sch., 3.90; Weybridge, Y. P. S. C. E., 2.96; Woodstock, Cong. Sab. sch., 5.16, 69 60

Massachusetts.—Athol, Cong. Sab. sch., 6.14; Boston, Shawmut Cong. Sab. sch., 25; Immanuel Cong. Sab. sch. (Roxbury), 13.05; Harvard Cong. Sab. sch. (Dorchester), 10; Union Cong. Sab. sch., 7.85; Trinity Cong. Sab. sch. (Neponset), 5.11; Central Cong. Sab. sch. (Dorchester), 5; Braintree, 1st Cong. Sab. sch., 10; Brockton, Wendell-av. Cong. Sab. sch., 5.16; Cambridgeport, Prospect-st. Cong. Sab. sch., 14.36; Dedham, 1st Cong. Sab. sch., 36.48; Douglas, do., 15; Dracut, Hillside Sab. sch. of 1st Cong. ch., 4.60; Duxbury, Pilgrim Cong. Sab. sch., 4.50; Easthampton, 1st Y. P. S. C. E., 2; Falmouth, 1st Cong. Sab. sch., 7.20; Gilbertville, Trinitarian Cong. Sab. sch., 25; Granville Centre, Cong. Sab. sch., 1; Haverhill, Centre Cong. Sab. sch., 13; do., Zion Y. P. S. C. E., 1; Hyde Park, 1st Cong. Sab. sch., 13.21; Leicester, do., 5; Leverett, do., 6; Littleton, Ortho. Cong. Sab. sch., for school in India, care Rev. R. A. Hume, 5; Lynnfield, 2d Cong. Sab. sch., 1; Marshfield Hills, 2d Trinitarian Cong. Sab. sch., 2.50; Medfield, Cong. Sab. sch., 4; Melrose, Cong. Sab. sch., add'l, .15; Middlefield, Cong. Sab. sch., 2.50; Newburyport, Y. P. S. C. E. of Whitefield Cong. ch., 5; do., North Cong. Sab. sch., 1.78; Newton, Eliot, of which 50 for India and China, 114.47; Newton Centre, 1st Cong. Sab. sch., 20; Northampton, Edwards Cong. Sab. sch., 10.89; Northboro, Cong. Sab. sch., 3.02; Northbridge Centre, do., 4; Oakham, Cong. Sab. sch., 10, and Y. P. S. C. E., 4; Orange, Cent. Cong. Sab. sch., 10; Petersham, Cong. Sab. sch., 20, and Int. class, 1.39; Plympton, Cong. Sab. sch. 1.50; Quincy, Finnish Mission Sab. sch., for India, 10; Rockland, Cong. Sab. sch., 5.85; Rockport, 1st Cong. Sab. sch., 5; Salem, Crombie-st. Cong. Sab. sch., 15; Somerville, Highland Cong. Sab. sch., 5; Springfield, South Cong. Sab. sch., 14.81; do., Faith Cong. Sab. sch., 14.23; Sturbridge, Cong. Sab. sch., 16.80; Taunton, Union Cong. Sab. sch., 5.07; Turner's Falls, Cong. Sab. sch., 1; Westford, do., 11.61; West Gloucester, Cong. Sab. sch., 4.20; West Medford, do., 5; West Newbury, do., 2; West Newton, 2d Cong. Sab. sch., 20.10; Worthington, Cong. Sab. sch., 5.07; Worcester, Old South Cong. Sab. ch., 51.90; do., Central Cong. Sab. sch., 13.18, 660 68

Rhode Island.—Bristol, 1st Cong. Sab. sch., 17.99; East Providence, Newman Cong. Sab. sch., 13.69; Little Compton Cong. Sab. sch., 12; Pawtucket Park Place Bible School, 28.53; do., Weeden Cong. Sab. sch., 8; Providence, Pilgrim Cong. Sab. sch., 12.24; do., Cent. Cong. Sab. sch., 5.20; Riverside, Y. P. S. C. E., 2, 99 65

Connecticut.—Ansonia, Ger. Cong. Sab. sch., 4.56; Berlin, 2d Cong. Sab. sch., 41.43; Bethlehem, Cong. Sab. sch., for work in India, 7; Bridgeport, South Cong. Sab. sch., 25; Bridgewater, Cong. Sab. sch., 11.19; Brookfield Center, do., 3.66; Burlington, do., 4.32; Canaan, Pilgrim Cong. Sab. sch., of which 9.31 for sch. in India, 12.41; Chester, Cong. Sab. sch., 7.16; Derby, 1st Cong. Sab. sch., 8.56; Durham, Cong. Sab. sch., 5; Granby, South Y. P. S. C. E., 20; Greenwich, Stanwich Cong. Sab. sch., 4.66; Higganum, Cong. Sab. sch., 7.09; Leonards

Bridge, Exeter Cong. Sab. sch., 3.55; Manchester, 2d Cong. Sab. sch., 23.55; New Haven, Dwight Place Cong. Sab. sch., 25; Newington, Cong. Sab. sch., 11.50; New London, 1st Ch. of Christ, for school in India, 9.44; Northfield, Cong. Sab. sch., 4.65; No. Haven, do., 18.39; No. Stamford, do., 6; No. Windham, Jr. Y. P. S. C. E., 3; No. Woodbury, No. Cong. Sab. sch., 10; Stamford, Long Ridge Cong. Sab. sch., 8; Taftville, do., 7.38; Watertown, 1st Cong. Sab. sch., 29.50; West Haven, Cong. Sab. sch., 25; Wethersfield, do., 19.35, 366 35

New York. — Aquebogue, Cong. Sab. sch., 15.41; Baiting Hollow, do., 3.41; Brooklyn, South Cong. Sab. sch., 60; do., Puritan Cong. Sab. sch., 56.87; Corning, Cong. Sab. sch., 5; Eldred, do., 1.41; Griffins Mills, do., 5.50; Java, do., 3.50; Lockport, East-av. Cong. Sab. sch., 15; Mt. Vernon, 1st Cong. Sab. sch., 10.36; Newburgh, do., 16.50; New York, Olivet Sab. sch., 50; do., Christ Cong. Sab. sch. (Mt. Hope), 16.03; do., Pilgrim Cong. Sab. sch., Prim. Dept., 10; do., Trinity Cong. Sab. sch., 7; do., Ch. of Covenant Sab. sch., 5; Orient, Cong. Sab. sch., 15; Oswego Falls, do., 7.25; Philadelphia, do., 5; Rochester, South Cong. Sab. sch., 18; Rockaway Beach, 1st Cong. Sab. sch., 10; Sherburne, Cong. Sab. sch., 14.60; Summer Hill, Cong. Sab. sch., 5.62; Tallman, do., 5; West Bloomfield, do., 10.94; White Plains, Cong. Sab. sch., 16.92; do., do., Scarsdale Branch, 7.10; do., Y. P. S. C. E., 10, 406 42

New Jersey. — Paterson, Auburn-st. Cong. Sab. sch., 10; Vineland, Cong. Sab. sch., for India, 1, 11 00

Pennsylvania. — Blossburg, 1st Cong. Sab. sch., 5; Coal Dale, Cong. Sab. sch., 2; Harford, do., 2.93; Neath, do., 9.37; New Castle, 1st Cong. Sab. sch., 3.80; Philadelphia, Park Cong. Sab. sch., 9; So. Ebensburg, Bethany Cong. Sab. sch., 3.10; West Pittston, 1st Cong. Sab. sch., 5.41, 40 61

Maryland. — Frostburg, Cong. Sab. sch., 9.15; Tuxedo, do., 2.27, 11 42

District of Columbia. — Washington, 5th Cong. Sab. sch. 23 00

North Carolina. — Wardsworth, Cong. Sab. sch. 1 73

Georgia. — Athens, Cong. Sab. sch., 3.80; Daisy, do., 2.10; Midville, do., .50, 6 40

Florida. — Daytona, Cong. Sab. sch., 14; Eden, do., 2.25; Melbourne, do., 6.80, 23 05

Alabama. — Mobile, 1st Cong. Sab. sch., 1.45; Nat. Cong. Sab. sch., 2.35; Shelby, do., 1 35, 5 15

Mississippi. — Meriden, Cong. Sab. sch. 3 55

Louisiana. — Abbeville, St. Mary Cong. Sab. sch., 5; Hammond, Cong. Sab. sch., 12.10; Quadrate, do., .50, 17 60

Tennessee. — East Lake, Cong. Sab. sch., 13.90; Goodlettsville, do., 1.20; Knoxville, Pilgrim Cong. Sab. sch., 5.40; Pleasant Hill Cong. Sab. sch., 6.30; Pomona, do., .75, 27 55

Texas. — Dallas, Central Cong. Sab. sch., 5; Davis, Cong. Sab. sch., 6.25; Paris, Rush-st. Cong. Sab. sch., 2.60, 13 85

Indiana. — Angola, 1st Cong. Sab. sch., 2; Fort Wayne, Plymouth Cong. Sab. sch., 10.70; Orland, Cong. Sab. sch., 11.55; Shipshewana, do., 1.30, 25 55

Kentucky. — Berea, 1st Cong. Sab. sch., for India, .82; Gold Bug, Cong. Sab. sch., 1.10; Pleasant View, do., .25; Rockhold, do., .50, 2 67

Missouri. — Noble, Cong. Sab. sch., for India, 2.03; St. Louis, Pilgrim Cong. Sab. sch., 25.08; do., Fountain Park, Cong. Sab. sch., 11.56, 38 67

Ohio. — Ashland, Cong. Sab. sch., 8.03; Columbus, Plymouth Cong. Sab. sch., 17.55; Cuyahoga Falls, Cong. Sab. sch., 10; Fredericksburg, do., 5; Grafton, do., 2.25; Hamilton, do., 4; Kelloggsville, do., 2; Lexington, do., 1.25; Lucas, do., 8.26; Mansfield, 1st Cong. Sab. sch., 45; Marysville, Cong. Sab. sch. 6.50; Norwalk, 1st Cong. Sab. sch., 12.63; Pierpont, Cong. Sab. sch., 4.25; South Newbury, do., 5; Thomaston, do., 2; Thompson, do., for work in India, 7; West Andover, do., 5.50, 146 22

Illinois. — Bloomington, Cong. Sab. sch., 11.25; Buda, do., 2.67; Chicago, Pilgrim Cong. Sab. sch., 15; Grays Lake, Cong. Sab. sch., 6.70; Gridley, do., 16.58; Harvey, do., 5.11; Highland, 1st Cong. Sab. sch., 5; Hinsdale, Cong. Sab. sch., 20; Mt. Palestine, do., 3.35; Olney, do., 3; Rockford, 1st Cong. Sab. sch., 9.76; Roscoe, Cong. Sab. sch., 4; Stillman Valley, do., 4.35; Summerdale, do., 7.26; Wilmette, do., 51, 165 03

Michigan. — Alba, Cong. Sab. sch., 3.27; Allendale, do., 6.50; Alpine Centre, do., 3.10; Bass River, 1st Cong. Sab. sch., 2; Berryville, Cong. Sab. sch., 1.36; Brimley, do., 2.65; Bronson, do., 2; Chesterfield, do., .72; Columbus, 1st Cong. Sab. sch., 3.50; Conklin, Cong. Sab. sch., .53; Crystal, do., 1.50; Detroit, 1st Polish Sab. sch., 1.25; Drummond, Cong. Sab. sch., 2.01; East Paris, do., 2.30; Freeland, do., 1.06; Hopkins, 1st Cong. Sab. sch., 3.43; Jackson, do., 6.20; Laurence, Cong. Sab. sch., 1; Lewiston, 1st Cong. Sab. sch., 5.15, and Y. P. S. C. E., 2.71; Muskegon, 1st Cong. Sab. sch., 12.96; No. Adams, Cong. Sab. sch., 3.50; Olivet, 1st Cong. Sab. sch., 7.31; Onekama, Cong. Sab. sch., 1; Portland, do., 3.39; Rondo, do., 3; Saranac, do., 3.60; Shelby, do., 3; Sherman, do., 5; Sidney, do., 3; Thompsonville, 1st Cong. Sab. sch., 4; Vernon, Cong. Sab. sch., 3.93; Watervliet, do., 5.05; Whitehall, do., 3.10, 114 08

Wisconsin. — Antigo, Cong. Sab. sch., 5.75; Appleton, do., for India, 5; Clinton, do., 10; Dousman, 1st Cong. Sab. sch., 1.85; Hillsboro, Cong. Sab. sch., 7.22; Janesville, do., 3.21; Kenosha, 1st Cong. Sab. sch., 3; Milwaukee, Grand-av. Cong. Sab. sch., 10; do., Swedish Cong. Sab. sch., 3.60; Oshkosh, 1st Cong. Sab. sch., 13.12; do., Plymouth Cong. Sab. sch., 9.18; Star Prairie, Cong. Sab. sch., 2; Sturgeon Bay, do., 3; do., Jr. Y. P. S. C. E., 1.10; Viola, 1st Cong. Sab. sch., 4, 82 03

Iowa. — Anita, Cong. Sab. sch., 5; Aurelia, do., 1.85; Bear Grove, do., 8.90; Buffalo Center, do., 2.77; Cedar Falls, do., 10.25; Clear Lake, do., 17.30; Decorah, do., 4.34; Des Moines, Greenwood Cong. Sab. sch., 10.81; Dinsdale, Cong. Sab. sch., 2.40; Garner, do., 5; Gilman, do., 5.63; Green Mountain, do., 4.70; Harlan, do., 9.48; Ionia, do., 5.54; Iowa City, Y. W. M. A. of Cong. Sab. sch., 1.25; Kelley, Cong. Sab. sch., 2.14; Kingsley, 1st Cong. Sab. sch., 6.06; Lewis, Cong. Sab. sch., 6.16; Muscatine, 1st Cong. Sab. sch., 8.19; Nora Springs, Cong. Sab. sch., 2.80; Sibley, do., 2.22; Sioux City, 1st Cong Sab. sch., 9.48; Tabor, Cong. Sab. sch., 15; Van Cleve, do., 6.42; Wesley, 1st Cong. Sab. sch., 1, 154 69

Minnesota. — Audubon, Cong. Sab. sch., 1.25; Bertha, do., 1.75; Crookston, do., 4.23; Fertile, do., 5; Grand Meadow, do., 4; Mankato, do., 4.58; do., Swedish Cong. Sab. sch., 1.15; Minneapolis, Fifth-av. Cong. Sab. sch., 7.25; New Ulm, Cong. Sab. sch., 2; Ortonville, do., 11.96; St. Pauls, Ger. People's Cong. Sab. sch., 10; Selma, Cong. Sab. sch., 1.72; Villard, do., 1.50; Waseca, do., 2.95; Waterville, do., 3.75, 63 09

Kansas. — Alanthus, Cong. Sab. sch., 3.21; Chapman, do., 2.20; Cora, do., 5; Ellis, do., 3.92; Hiawatha, do., 2; Kansas City, Pilgrim Cong. Sab. sch., 7.09, 23 42

Nebraska. — Arcadia, Y. P. S. C. E., .75; Avoca, Cong. Sab. sch., 4.01; Creighton, do., 2; Franklin, do., 5; Fremont, do.,

27.38; do., Y. P. S. C. E., for India, add'l, 7.50; Hay Springs, Cong. Sab. sch., 2; Indian Creek, do., 1.75; Linwood, do., 4.21; Springfield, do., 1, 55 60

CALIFORNIA. — Berkley, 1st Cong. Sab. sch., 15; Claremont, do., 10.55; Cloverdale, do., 4; Decoto, do., 4.87; La Mesa, do., 5.96; Los Angeles, Brooklyn Heights Cong. Sab. sch., 5; Pescadero, Cong. Sab. sch. and Y. P. S. C. E., 8.75, 54 13

OREGON. — Ashland, Cong. Sab. sch., 1.46; Beaver Creek, Ger. Cong. Sab. sch., 1.75; Corvallis, Plymouth Cong. Sab. sch., 1; Gales Creek, Hillside Cong. Sab. sch., 1.23; Ingle Chapel, Cong. Sab. sch., 5.70; Oswego, 1st Cong. Sab. sch., 2.08, 13 22

COLORADO. — Denver, do., 15; Gillett, Cong. Sab. sch., 7.05; Littleton, do., 5.11; Sulphur Springs, do., 4; Telluride, do., for work in India, 30, 61 16

UTAH. — Bountiful, Cong. Sab. sch. 4 00

WASHINGTON. — Blaine, Cong. Sab. sch., 2.31; Christopher, do., for India, 3; Edmonds, do., 6; Rosario, do., .85; Seattle, Pilgrim Cong. Sab. sch., 21.50; do., 1st Ger., 2.60; Spokane, Cong. Sab. sch., 12.43; Tacoma, East Cong. Sab. sch., 5; do., Swedish Mission Cong. Sab. sch., 4.35; West Seattle, Cong. Sab. sch., for work in India, 7.25, 65 29

NORTH DAKOTA. — Barlow, Cong. Sab. sch., 2; Cando, do., 1.91; Cooperstown, do., 5.82; Fessenden, Y. P. S. C. E., 6.30; Manvel, Cong. Sab. sch., 7.66; do., Olivet Cong. Sab. sch., 3.51; Sykeston, Cong. Sab. sch., 1.63; Valley City, do., 6.90; do., Getchell Cong. Sab. sch., 6.50; Velva, Sykes Cong. Sab. sch., 3; Williston, Cong. Sab. sch., 1.27, 46 50

SOUTH DAKOTA. — Elk Point, Cong. Sab. sch., 5; Fort Pierre, Cong. Sab. sch., add'l, 1; Morrison, Ger. Cong. Sab. sch., 2.80; Myron, Cong. Sab. sch., 2; Rapid City, Cong. Sab. sch., 2.50, and Jr. Y. P. S. C. E., 1; Ree Heights, Cong. Sab. sch., 5.76; South Shore, do., 6; Turton, do., 1.18; Winfred, do., for India, 3.25, 30 49

MONTANA. — Chance, Cong. Sab. sch. 1 75

WYOMING. — Cheyenne, 1st Cong. Sab. sch., 17.17; Green River, Cong. Sab. sch., 5.45, 22 62

UTAH. — Salt Lake City, Plymouth Cong. Sab. Sch. 1 45

OKLAHOMA. — Carrier, Cong. Sab. sch., 2.06; Independence, do., 3.45; Waynoka, do., 2.20, 7 71

HAWAIIAN ISLANDS. — Honolulu, Central Union Cong. Sab. sch., 15; do., Japanese Cong. Sab. sch., 2; Lihue Cong. Sab. sch., 16, 33 00

3,155 76

MICRONESIAN NAVY.

CONNECTICUT. — New London, Primary Sab. sch. of 1st Ch. of Christ, 2 43

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Hennepin, Y. P. S. C. E., 5; Rockford, 1st Y. P. S. C. E., 5; Roscoe, Y. P. S. C. E., 10, all for MacLachlan Fund, 20 00

MICHIGAN. — South Haven, Y. P. S. C. E. for Lee Fund, 5 00

IOWA. — Cedar Falls, Y. P. S. C. E., 6; Victor, do., 5, both for White Fund, 11 00

MINNESOTA. — Brainerd, Y. P. S. C. E. of People's Cong. ch., 2.16, Minneapolis, Pilgrim Cong. ch., 20, both for Haskell Fund, 22 16

58 16

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Campton, Cong. Sab. sch., for work, care Miss E. M. Blakely, 13.63; Mt. Vernon, *The Hearthstone*, for native worker, care Rev. E. Fairbank, 51, 64 63

VERMONT. — Salisbury, Y. P. S. C. E., toward support native preacher, Madura, 10; Westminster West, Cong. Sab. sch., for pupils, care W. E. Hitchcock, 12, 22 00

MASSACHUSETTS. — Andover, Abbot Acad., for Pasumalai Chapel, 10; Auburndale, Mrs. Geo. M. Adams, for work, care Miss C. Shattuck, 15.30; Ballardvale, Y. P. S. C. E., for Pasumalai Chapel, 11; Boston, Samuel B. Capen, for do., 50; do., Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 44; Clinton, Chinese Dept., for work, care Rev. C. R. Hager, 5; Chelsea, Miss Ellen M. Stone, for chapel in Drama, Macedonia, 50; East Northfield, Ladies, for teachers, care Miss J. D. Baldwin, 10; Fall River, Central Y. P. S. C. E., for work, care Rev. C. R. Hager, 25; Foxboro, Cong. Sab. sch., for native teacher, care Rev. J. K. Browne, 18; Hingham, Cong. ch., for school, care Rev. E. Fairbank, 35; Lowell, Highland Cong. ch., for work, care Rev. R. A. Hume, 30; Newton, Eliot Cong. ch., toward chapel, Pasumalai, 100; No. Brookfield, 1st Cong. Sab. sch., for work, care Rev. E. Fairbank, 11.46; So. Lancaster, Mrs. W. L Rowell, for student, care Rev. J. E. Merrill, 4.40; Springfield, South ch., Opportunity Club, for school, care Rev. R. A. Hume, 60; Whitinsville, Y. P. S. C. E., for assistant for Rev. R. A. Hume, 5.50; Worcester, Y. P. S. C. E. of Plymouth ch., for school, Marathi, 8.50, 493 16

CONNECTICUT. — East Windsor, 1st Cong. ch., for work, care Rev. H. T. Perry, 60.12; Green's Farms, Y. P. S. C. E. and friends for Wells Palani Station, 17; Hartford, Mrs. Edward W. Hooker, for Ahmednager, 25; Meriden, Y. P. S. C. E., for work, care Rev. and Mrs. C. C. Tracy, 15; Montville Centre, Cong. Sab. sch., for the Daniel and Elizabeth Sch., care Rev. R. Winsor, 5; Morris, Cong. Sab. sch., for use of Mrs. M. C. Sibley, 7.66; Naugatuck, Alice F. Stillson, of which 5 for work, care Rev. F. R. Bunker, and 5 for work, care Rev. H. D. Goodenough, 10; New Haven, Mrs. Chas. P. Wurts, for Storrs Memorial Hospital, 1; Newington, Cong. Sab. sch., for work, care Mrs. C. D. Ussher, 25; do., Young Men's Mis. Circle, for pupil, care Mrs. C. D. Ussher, 25; Stevenson, Miss E. J. Stephens, for Storrs Memorial Hospital, 5; West Haven, Rev. G. H. Hubbard, for work, care Rev. Chas. Hartwell, 35; do., Cong. Sab. sch., for work, care Rev. L. P. Peet, 5; Windham, Rev. Frederick H. Means, for work, care Rev. E. Fairbank, 50, 285 78

NEW YORK. — Belmont, Presby. ch., for work, care Rev. J. C. Martin, 26; Brooklyn, Central Cong. ch. Chinese Sab. sch., for work, care Dr. C. R. Hager, 182; do., Mrs. Joseph E. Brown, for pupil, care Miss J. P. Gordon, 20; Burke, Presby. ch., for work, care Rev. J. C. Martin, 25; Fishkill-on-Hudson, Minnie T. Kittredge, for Widows' Home, care Miss Anstice Abbott, 30; Gloversville, Y. P. S. C. E., toward support of boys, care Rev. W. M. Zumbro, 25; Lancaster, Presby. Sab. sch., for work, care the Misses Ely, 25; Lisbon Center, Rev. L. C. Partridge, toward house for Rev. E. C. Partridge, 25; Port Leyden, Y. P. S. C. E., for native preacher, Madura, 20; Rochester, Mrs. G. W. Davison and friends, for work, care Rev. J. H. Pettee, 31, 409 00

NEW JERSEY. — East Orange, 1st Cong. Sab. sch., for education of boy, care Dr. W. S. Dodd, 30.80; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native

preacher, Madura, 12.50; Newark, Bellville-av. Cong. Sab. sch., for school in Turkey, 25, 68 30

PENNSYLVANIA. — Philadelphia, Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00

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ILLINOIS. — Chicago, Mr. and Mrs. J. A. Werner, for support of orphan boys, care Rev. H. G. Bissell, 100; do., Y. P. M. S. of Ill. Branch W. M. S. of the United Evan. ch., for pupil, care Mrs. D. M. B. Thom, 24.02; do., Friends, by J. A. Werner, toward support orphan boys, care Rev. H. G. Bissell, 19; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 10; do., J. A. Werner's Sab. sch. class, for do., 12.50; do., Mrs. C. L. Goodenough, for work, Zulu Mission, 37.50; do., Cash, for work, care Rev. Geo. Hubbard, 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Jacksonville, Cong. ch. Wide-awake Mission Band, for work, care Rev. and Mrs. E. Fairbank, 10; Joy Prairie, Cong. Sab. sch., for use of Mrs. Katie Hume, 5.72; Summerdale, Jr. Y. P. S. C. E., for Edgar B. Wylie School, care Rev. F. E. Jeffrey, 5, 229 74

WISCONSIN. — Clinton, Cong. ch. Cheerful Workers, for work, care Mrs. W. L. Curtis, 1.60; Norrie, Cong. Sab. sch., for work, care Mary B. Harding, 7; So. Milwaukee, 1st Cong. ch., for Storrs Memorial Hospital, 12.73; do., Y. P. S. C. E., for work in Mexico, 5, 26 33

MINNESOTA. — Minneapolis, Mrs. J. S. Pillsbury, 10; Clara Bethune, 1; Anna Peebles, 1, for Storrs Memorial Hospital; do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50; ———, Friend, for work, care Rev. H. K. Wingate, 100; for work, care Miss S. A. Searle, 100; for work, care Miss C. R. Willard, 50, 269 50

KANSAS. — La Crosse, Jas. H. Little, for native helpers, Foochow, 75; Vliets, S. M. Morton, for work, care Miss M. L. Daniels, 25, 100 00

NEBRASKA. — Crete, Ger. Cong. ch., for work, care Johanna L. Graf, 10; Fremont, Y. P. S. C. E., for Melur Boarding School, 2.50, 12 50

CALIFORNIA. — San Miguel, W. H. Linderman, for native helper, care Rev. C. R. Hager, 35; Santa Cruz, Geo. Ford, for pupil, care Mrs. M. E. Bissell, 30, 65 00

OREGON. — Salem, 1st Cong. Sab. sch., for work, care Rev. G. P. Knapp, 50 00

COLORADO. — Trinidad, Y. P. S. C. E., for vernacular school, care Rev. Henry Fairbank, 2 50

SOUTH DAKOTA. — Mission Hill, Cong. ch., for work, care Florence E. Hartt, 6.42; Scotland, Ger. Cong. chs., for work, care Rev. G. E. Albrecht, 40, 46 42

TURKEY. — Aintab, Rev. M. G. Papazian, for work, care Rev. W. L. Beard, 15 40

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For Sab. sch. cards, care Mrs. G. D. Marsh,	10 00	
For Bible-woman, Cesarea,	75 00	
For use of Mrs. H. S. Barnum,	5 00	
For work, care Miss C. Shattuck,	5 00	
For students, Marash,	22 00	
For work, care Miss A. M. Lord,	10 00	
For use of Rev. J. K. Browne,	15 00	
For use of Mrs. R. Winsor,	10 00	
For Bible-woman, Foochow,	50 00	
For use of Miss Vance,	4 15	
For scholarships, Chihuahua,	60 00	266 15

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California, *Treasurer,*

For work, care Rev. J. H. Dickson, 12 50

From INCOME NORTH CHINA COLLEGE ENDOWMENT.

For North China College, 54 74

3,525 15

Donations received in November, 33,563 61
Legacies received in November, 880 41

34,444 02

Total from September 1 to November 30, 1902, Donations, $105,600.60; Legacies, $4,267.48 = $109,868.08.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — Dedham, Cong. Sab. sch., 10; East Northfield, Annie E. Gardner, 6, 16 00

NEW YORK. — Seneca Falls, Cong. ch. 11 25

NEW JERSEY. — Westfield, Katherine A. Goddard, 10 00

37 25

ABBOTT FUND.

IOWA. — Waterloo, Cong. Sab. sch. 10 05

TWENTIETH CENTURY FUND.

MAINE. — Portland, Williston ch. 100 00

MASSACHUSETTS. — Wellesley, Miss Caroline Hazard, 300 00

RHODE ISLAND. — Peace Dale, Mr. and Mrs. N. T. Bacon, 100 00

CONNECTICUT. — Meriden, Mary Butler, 10 00

TENNESSEE. — Crossville, A fellow-servant, 3 50

513 50

Previously acknowledged, 94,589 43

95,102 93

LEGACY OF MRS. MARGARET OWEN.

OHIO. — Coalburg, Mrs. Margaret Owen, by Rev. T. C. Edwards, Ex'r, 1,200 00

For Young People.

A TRIP INTO ZULULAND.

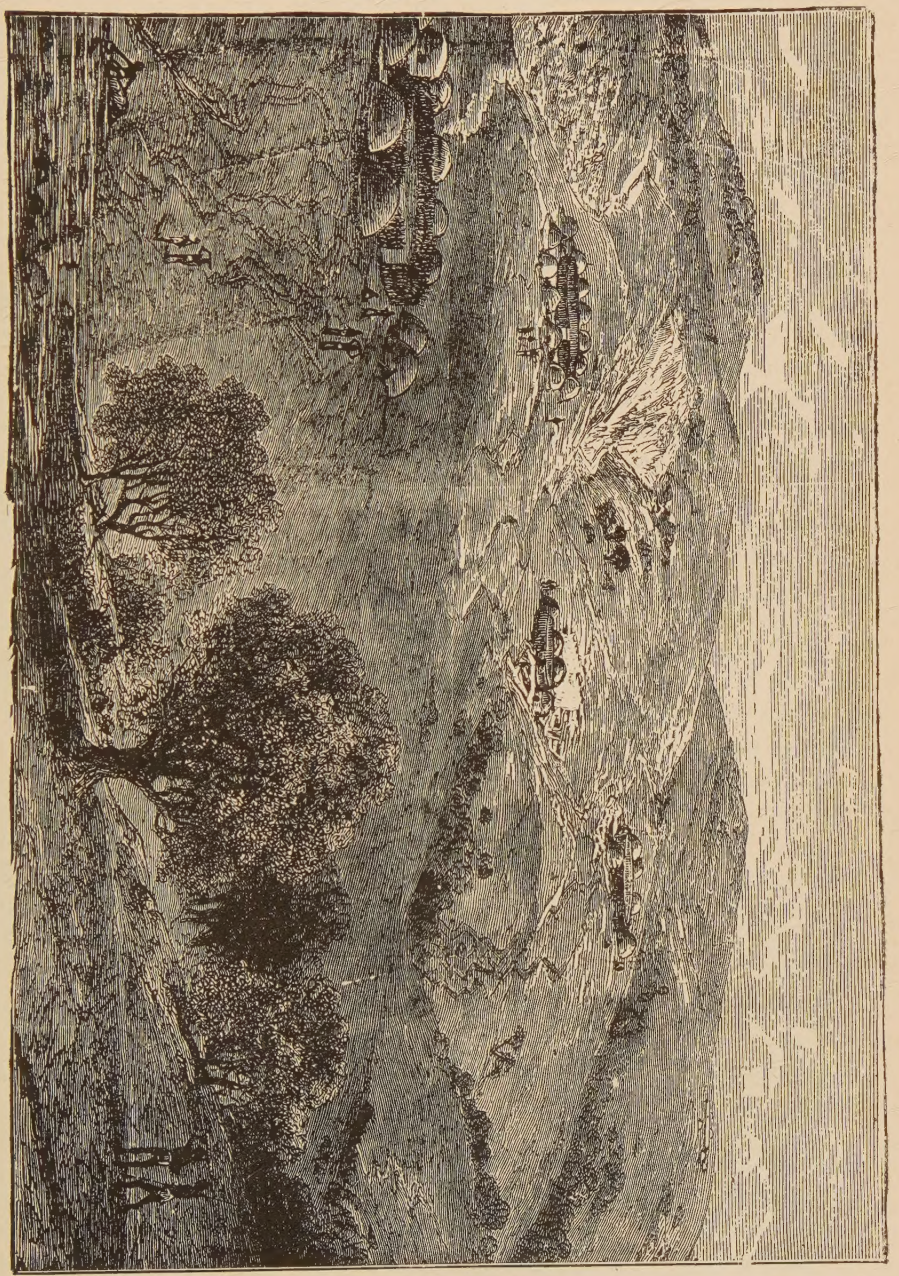
BY REV. FRED R. BUNKER, OF UMVOTE.

THE province of Zululand lies north of Natal, from which it is separated by the Tugela River. Many Zulus from Natal have settled in Zululand, and as my station of Umvote is the nearest to that province, the churches and schools of the district are made a part of my charge. Let me tell you of a trip I have just made to Impapala, one of the Zululand stations, twenty-two miles northwest of Eshowe. From the last point on the railroad it is eighteen miles to Eshowe, which I made upon my wheel, including a climb of 1,000 feet. The town rested like an eagle on her nest, far up in the air. A young man at the hotel told me it was "Like heaven, high up and hard to climb."

The next morning dawned gloriously, and I was off early across the plains, which used to be the pasture grounds of the myriad herds of the famous African kings. They are like a great inland sea of lawns and meadows, with banks of bluff, blue mountains. A whirl over the plain, a pull up the mountain, and I stop on a knoll and feast my eyes on as glorious a landscape as I ever saw. Little herds of twenty or fifty cattle now dot the plain where thousands used to roam. An old heathen man passing by is very genial in replying to questions and giving reminiscences of the days when from this very knoll Dabulamanzi watched the herds of the king. "Yes, it is a beautiful country, our home; but is the white man going to eat it up?" The Zulus are looking with suspicious eyes on those little red and white flags which mark the course of the surveying parties now in the land.

More climbing, a stiff pull in the sun, and then a rest at Entumeni mission station, 1,000 feet above Eshowe. Here Norway's sons and daughters have labored many years to give the gospel to the Zulus. Ten miles more to Impapala, and we go over broad, rolling acres, between the giant hills. There on the further slope of the valley are the long lines of wattle trees

which mark the white man's residence in Natal. What white settlement can be here? Is that Fort Yolland, which is near Impapala? I call a little herder boy and ask where Impapala lies. He points to the trees. "Do



A SCENE IN ZULULAND.

white people live in those houses?" "No, the *believers* live there." Can it be that the Christian kaffir — the conceited, the lazy, the vile, according to all popular reports — has developed into an enterprising farmer? Yes, that *is* Impapala.

I am directed to the home of Mr. Plant Mcanyana, the preacher in charge of the station. A warm welcome meets me, for the preacher and the teacher are both old friends. My comfort is immediately the law of the household. My room is a sod hut, with a thatch roof and clay floor. The bed is clean and comfortable, with white counterpane and embroidered pillows. A table with tasty spread, good chairs, a sewing machine, and pictures (mostly advertisements) on the walls make up the furniture in part. There are skins on the floors for rugs. Taste and neatness are evident everywhere. I suspect immediately that Daisy, Plant's daughter, has given up her room to me. A good hot supper soon comes steaming onto the table. I have been commiserated several times while on the way up that I must "live with the kaffirs for a whole week." But my bed is a hundred per cent better than that for which I paid a half crown in "the best hotel in Eshowe," and my supper reminds me that Daisy was in the kitchen at Inanda, where visitors from four continents never complain of their fare.

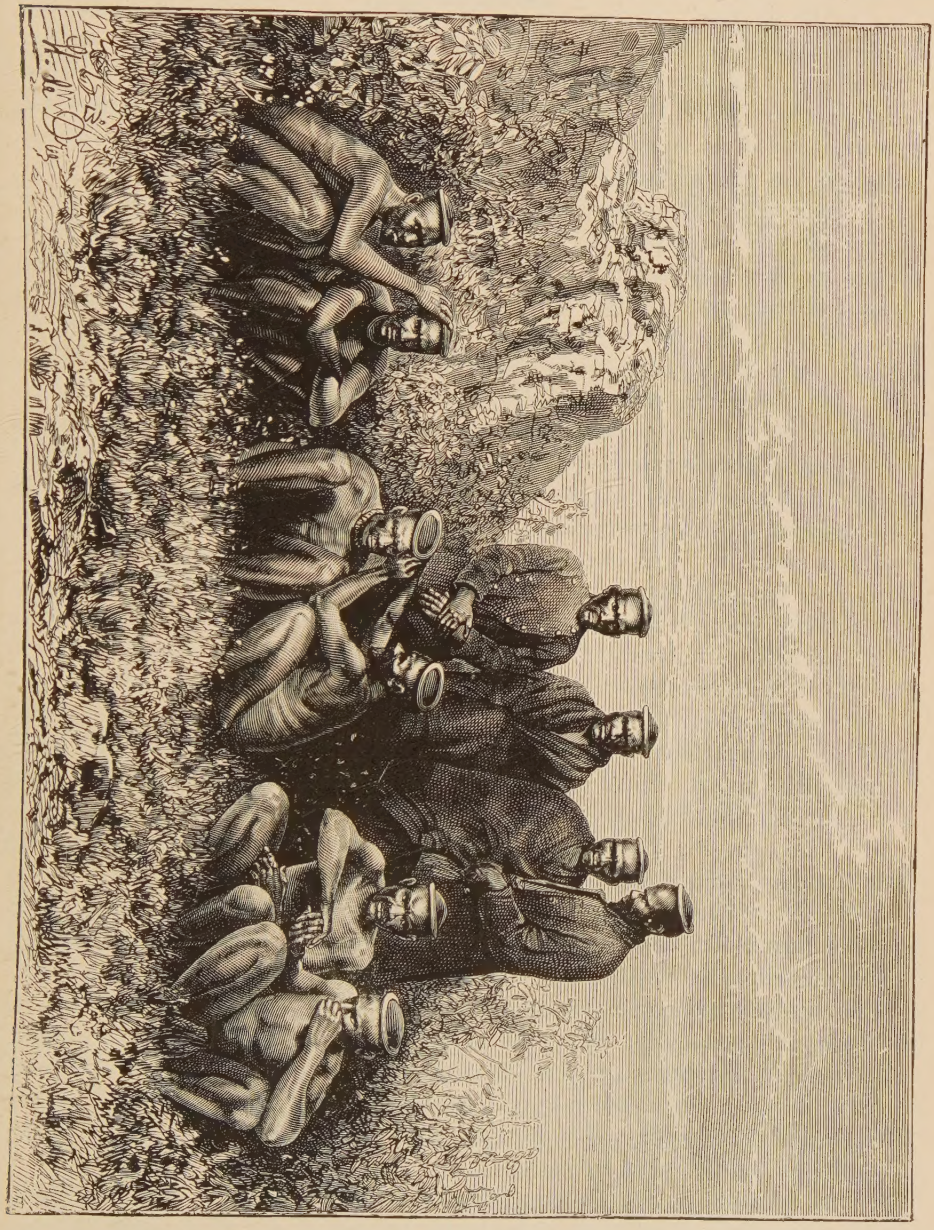
After supper Plant takes me to see his garden and orchard. Here are orange, lemon, guava, mango, loquat, and peach trees, and one very precious cherry tree from America. Six years he has been here, and he is justly proud of the fruits of his industry. His house is a tumble-down affair because he has no money to build another. Ten dollars a month and a large family do not fill the purse. He is cutting stones for the walls of a new house, in faith that the iron for the roof will come.

The day closes with family prayers, at which the whole household gathers. Here is a man born in the densest heathenism, gathering his family about the altar of the Most High God, and teaching his household the pure gospel of God's Son. The institution of the Christian home is here in its purity, with its tremendous power for good.

Here about us are the homes and farms of the men who, leaving our mission stations in Natal and striking out for themselves, have established a Christian Zulu civilization far out in this surrounding heathenism. Sixteen years ago three men began to build here. They had been immersed in heathenism. There was a good chance to revert to heathenism, if they wished. They had no church, no school, no preacher, no missionary to say them nay. But they brought with them a knowledge and love for the institutions of Christianity which had so recently been given to them by the American missionaries. The word of God, the Christian home, with its one wife and family altar, the assembly of believers on the Lord's Day, the Christian school — these were all transplanted with them to their new home.

The church bell rings and we start for the morning service. The church, recently built by the people themselves, is made of bricks, with iron roof, and will seat between two and three hundred people. The bricks were moulded and laid and the roof made by Zulu workmen. One of our Amanzimtote boys did the woodwork, and did it well. Such a monument to Christian growth among the Zulus does one's heart good As we pass along, a kiln of bricks is pointed out which the school children have just made to build a schoolhouse and a teacher's house, near the church.

The seats are not yet made, and the people for the most part sit on the floor. But here you have as orderly an assembly of worshipers as you will find anywhere. Their dresses and manners are not Parisian, but they are



HEATHEN ZULUS.

Christian, which is better. I enjoyed preaching to them as much as I ever did to a cultured American audience, and I believe that the Spirit of God was there as manifestly as in any great cathedral, if not more so.

In a short time we are on the way to Emadidima. It is a sharp walk of five miles. The preacher and the teacher accompany me. Here, too, is the teacher of the Emadidima school, a little woman whose face is familiar to me as an Inanda girl. Lutayi, the deacon who preaches there, also joins us. He is one of the pioneers, a godly man. The little wattle and daub house, used for school and church, lies nestling close under the brow of a hill. One ragged chart and chalk-marks on the board shutters show to what straits the teacher is put for lack of school supplies. A little company, partly heathen, gathers, and the word of God is preached to them very simply from John 1 : 12. This nice-faced young man and Lutayi, the deacon, have supported the school here for two years with no help. Emadidima means "staggering under a load too heavy to carry." They are in that condition, and I promise them one-half the support of their teacher if they will keep on.

Monday, Zwelibanzi, the teacher at Impapala, and I go on horseback to Otandweni, fifteen miles down the Tugela. It is a hard but pleasant ride.

At Otandweni, some time ago, a native doctor (not a wizard) became interested in Christianity, and employed Daisy, Plant's daughter, to teach his children. She witnessed for Christ as well as taught. He clothed his family, permitted his wives to become Christians, and built a chapel of stone with his own hands. He was building a preacher's house when he died. His death was a severe blow to the work. The school is now closed, and when I reached the place I found his wives in great trouble. His brother, his heir, had come from Natal to claim them as *his* wives and to take them back to heathenism. They resisted, but he had brought a witch doctor to "doctor" them, so that they would consent. The women summoned the man before me. The man was terribly angry. "You are my goods, my things. You are the property of my father who bought you, and I have inherited you, and what right have you to refuse to let me do what I want to with my own?" The women ask God's people to pray for them and their children.

The next day Plant, the preacher, and I go down the valley to Daniel, the Msutu's kraal. This is a man of great influence in the region. He is the chief counsellor of Ihashi, the chief of the region. As a boy he came from Basutoland, and was for a time at a mission station in Maritzburg. Leaving there he wandered to this place. He has four wives, a large kraal, and evidently goes into all heathen practices. How different his history from that of this good man, Plant. But he is coming under Plant's influence and has a desire for better things for himself and his family. Our talk is turned to Christian things, and some good straight talk is given. We then go home over the beautiful hills. On the next day I start for home, and find it easier riding a bicycle down hill than up.

Two things impressed me deeply on my visit. First, the fact so vividly demonstrated here that the truth keeps its grip on the Zulus when their environments would all tend to cause them to revert back to heathenism. Second, that they have the power of initiative in Christian service. This power, with the Spirit of God to quicken it, means much for Africa.